

JAPUJI:

A Gate Way to Liberation

A complete translation into English with Roman Transliteration
and Original Gurumukhi Transcript alongwith Interpretation of
the Basic Concepts of Sikh Philosophy

Dr. Harjinder Singh Majhail, Ph.D.

Edited by

Mrs Gurjinder Kaur Majhail, M.Ed.,
Yuvraj Singh Majhail

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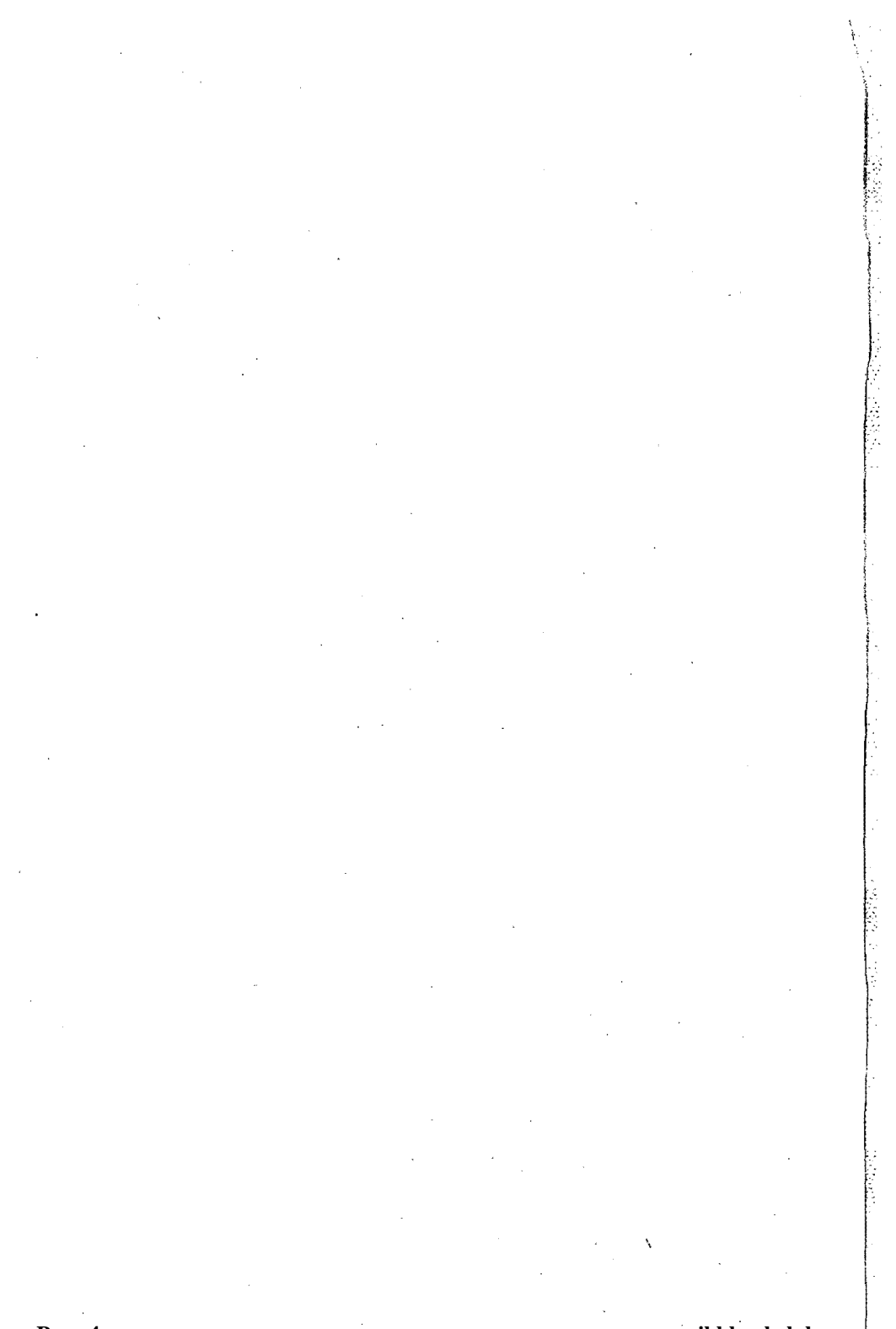
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JAPUJI

A Gate Way to Liberation



Dedicated to

Dr. Dharam Pal Singhal, Ph.D.
and
Mrs. Dr. Vimla Singhal, Ph.D.

Invocation to

The Lord of My Soul
The Master of the Masters
The Master of My Soul
My Spiritual Master
My Guru Nanak, My Lord
The True Son of Creator
The Great Liberator
My Spiritual Sire who my soul awoke
To him I finally invoke

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PREFACE

Japuji has already been translated into English by many scholars. Still there was need for such a translation which might be simple so as to make everyone understand it in its complete form. This was the chief aim that prompted me to translate *Japuji* into English.

Translating Gurbani has always been a challenging task. It cannot be done merely by having a linguistic command on the subject. It does require complete philosophical understanding of the Sikh mystic concepts which is not possible without having the Grace of Guru Nanak to have the in-depth, thorough and practice-oriented perusals of *Sri Guru Granth Sahib* and other Sikh resources.

While I was doing my Ph. D., I had to undergo extensive readings of *Sri Guru Granth Sahib* and had to consult and read many translations which differed from each other in annotations and meaning. There were many which showed similarity to each other. I think it was natural when there were already so many translations of the same work easily available around.

The very title of the book in hand shows that it is not a translation only but also an attempt to reveal what *Japuji* is. *Japuji* is a gateway to meditation and liberation. It is an exit to redemption. The whole of *Japuji* and even *Sri Guru Granth Sahib* revolve around one word 'jap'. 'Jap' is the key to spirituality and is very important in our spiritual life. 'Jap' develops love for the Lord within. It makes us aware of the reality of life. Regular 'jap' knocks the tenth door regularly and helps in our homeward journey.

Japuji is the key to 'tan bhed', the secrets of the body. It reveals certain basic mystic concepts of Sikh philosophy such as 'mokh dwaar' (the door to salvation), 'bandh khalaassi' (redemption from

bondage), 'hukam', 'raja', 'bhana', truth, True Lord, True Name, love, the secrets of listening and singing Lord's praise, contentment, education, permanent pleasure in life, the art of believing in Lord, our creation, the earth and the other planets, different types of people, virtue, vice and the psychological perversions, the detail of the five mystic regions and the technique for their attainment and the final liberation. All these concepts have been discussed in detail in the third chapter. The fourth chapter entitled 'Mul Mantra' highlights the basic incantation containing nine words discussed in detail. Fifth chapter contains the complete translation of *Japuji Sahib* with Roman transliteration and the original Gurumukhi transcript.

The book also contains five poems entitled 'Always Remain In me', 'Invocation to Nanak', 'Eulogy to Nanak', 'Birth of *Japuji*' and 'Sachkhand' written with blessings from Satguru Nanak which serve as a poetic prelude to the book. The first chapter studies the time of the Guru's arrival and serves as a sort of general introduction to the times in which the light of Nanak appeared on the socio-politico-religious scene of India to dispel the darkness of ignorance in the age of 'Kalyuga'. The second chapter discusses the theme of *Japui* and deals with how a life led in accordance with Guru's teachings after its thorough perusal can actually guide us to walk better on the moral and spiritual road of life.

The writer is highly indebted to the help he has got from his family in writing this book especially his better half Mrs Gurjinder Kaur Majhail, elder son Rahul Singh Majhail, elder daughter Preetika Kaur Majhail, younger son Yuvraj Singh Majhail and my younger daughter Gurleen who were always with me in the discussion on the Sikh philosophical concepts, in computer typing whenever required and finally in editing the book.

Dr. Harjinder Singh Majhail, Ph. D.

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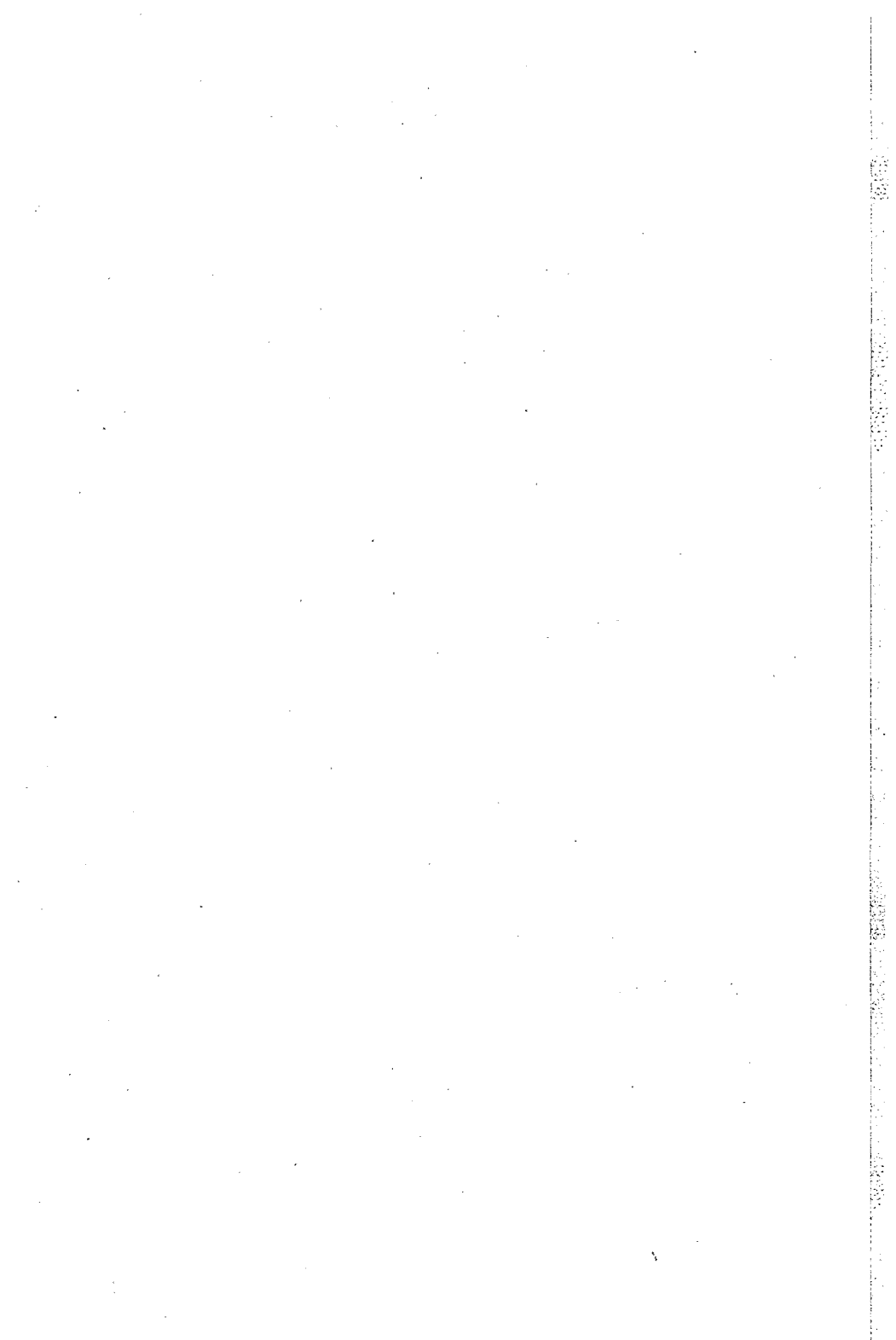
G. T. Road, Amritsar.

KEY TO GURMUKHI SYMBOLS

Gurm Char	Sym-bol	Examples
ਅ, ਐ, ਏ, ਓ, ਔ, ਓ		Abut, ago, abroad, achieve, adopt, agree, alone, banana
ਸ	S	source, less, simple, some
ਹ	h	hat, ahead
ਖ	k	kin, cook, ache, kick, cat
ਘ	kh	German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)
ਘ	gh	go, big, gift, gag
ਘ	gh	Deep palatal sound of 'g' something like in ghost
ਕ	n	Must be learnt.
ਚ	sh	Chin, nature, church
ਚ	sh	Similar to sh in shin, must be learnt
ੜ	j	job, gem, edge, join, judge
ੜ	j	Deep labial sound of 'j'
ਟ	ny	Must be learnt.
ਟ	t	tie, attack
ਟ	t	Deep palatal sound of 't'
ਡ	dh	did, adder, deed
ਡ	dh	Deep palatal sound of 'd'
ਯ	y	Must be learnt.

थ	th	Must be learnt.
थ	th	thin, thick, three, ether,
थ	th	The, then, either, this
थ	th	Deep labial sound of 'th'
ः	n	no, own, sudden
ढ	f	pepper, lip, pit
ढ	f	fifty, cuff, phase, rough
भ	bh	baby, rib, bib,
भ	bh	Deep palatal sound of 'b'
ं	n	mum, murmur, dim, nymph
य	y	yard, young, union
र	r	red, car, rarity, rose
ल	l	lily, pool, lid, needle
व	dh	vivid, give, live
व	dh	Deep labial sound of 'r' (must be learnt)
श	sh	shy, mission, machine, special
क्ष	kh	Deep palatal sound of 'kh'
ग	g	Deep palatal sound of 'g'
ग	g	zone, raise, zebra, xylem
ढ	f	Deep labial sound of 'f'
ल	l	Deep palatal sound of 'l'
ह	h	Same as 'h' but of short duration
ह	h	Same as 'h' but of short duration
छ	ch	Same as 'ch' but of short duration
त	t	Same as 't' but of short duration
त	t	Same as "t" but of short duration
न	n	Same as 'n' but of short duration
य	y	Same as 'y' but of short duration

r	Same as 'r' but of short duration
v	Same as 'v' but of short duration
ä _n	bother, cot, father, cart, palm
ä _n	This adds nasal tone to ä
ē	tip, banish, active, pit, it, give
ē	beat, nosebleed, bee, feed,
ū	took, pull, wood, book
ū	boot, move, rule, youth, few
ai	day, fade, date, aorta, drape
ai	mat, map, mad, gag, snap, patch
au	bone, know, beau, toe, note, go
au	out, pound, now, loud
n	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vin blanc
n	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vin blanc
ũ	This symbol indicates a snappy combination between adjacent syllables: but, hut
ॐ	oak, oath, oatmeal,
(म) ीग	thing, sing, singer, finger



— CHAPTER ONE —

A. GURU NANAK AND HIS TIMES

Guru Nanak was a great liberator. His mission was the liberation of man from the clutches of the cycle of birth and death. He came to show the path that led to liberation, deathlessness and eternal freedom. It was the path which gave God realization and final union with the ultimate reality.

It was a practical path, the path of doing. It revealed how to obtain the realization. It provided the tools and methods to obtain it. It gave the stairs to ascend. It revealed the hurdles in the way. It also showed the path to remove the hurdles.

Guru Nanak came to bless us with a gateway to meditation and liberation. He came to give the realization of our means and the final end. He came to give the tool of 'Jap' that led to our end: the liberation. He aim was to show the gateway to 'bandh-khalasi' (liberation from bondage). He came for our 'chhutti' (eternal freedom) as revealed in the 'Salok' in the end of *Japuji*: "Those who have contemplated upon Lord's Name, have succeeded in their endeavour. Their faces illuminate with divine light (because they have been liberated). Many more are granted the eternal freedom along with them."

B. THE TIME OF GURU NANAK'S ARRIVAL:

The period from 11th century starting with the invasion of Mahmood Ghaznavi upto the arrival of Babur in the 16th century, was period of political uncertainty, when Punjab was virtually a gate-way for the invaders of India. Whosoever had to invade India, had to pass from Punjab. So, it were Punjabis who had to have the first taste and bear the brunt of these invasions. As all these invaders before the Guru's periods were Muslims, they brought with them a new religion

of Islam, the impact of which is visible on the political, social and cultural life of the people through the annals of history. This is the period which saw a lot of forcible conversions, cruelties, suppression and the destruction of Hindu temples, the historical records of which are found in chronicles by Muslim historians such as Tarikh-I-Daudi, Alberini, Hazat Datha Ganj Baksh etc. Even after Muslims became the rulers in India, the Hindus went on treating Muslims as unholy and untouchable because of the established Brahminical beliefs. History witnesses Islamic rulers as cruel desperados who depredated the wealth, character, culture and the honor of the people. "Country's treasure was plundered; prestige was looted and if any honor left, was put to dust when the foreigners placed their saddle on its throne."¹ Guru was in his teens when Sikander Lodhi (1489-1517) known for bigotry, was destroying temples or converting them into mosques. Ibraheim Lodhi (1517-1526) failed to wield his control on administration which led to intrigues and Daulat Khan Lodhi, the governor of Punjab invited Babur to invade India. We find this iron-age depicted by Bhai Gurdas as an age of sin in his *Vaars*:

C. AN AGE OF SIN:

"The iron-age has arrived with dog-mouth to eat carcasses, O, God! Kings have turned sinners and in this reversal of morality, the fence has started devouring the field. The subjects have gone blind without knowledge and utter out lies and untruth from their mouths. The disciples play at musical instruments while the Gurus dance before them in multi-ways O, brother! The disciples sit in their homes and the Gurus get up to go to their homes to give sermons. The 'Kajis' (Muslim religious judges) take bribes to give unfair judgments. The woman accepts the man on the basis of his wealth whatever the source of that wealth may be. The sin has been writ large in the whole world."²

We note the people becoming prey to the declining energy of mind in the declining environs of sin, corruption and injustice. "So much sin was let loose on the world that the oxen of moral values which has lifted the whole earth, cried day and night."³ It was period of utter darkness and the need of the hour was the arrival of some great light to remove this darkness. Some torch-bearer was required

to morally uplift the down-trodden. People needed the miraculous touch of some 'Messiha' to revitalize them with the treasure of rising energy through 'naam-simran'. "The God, the Giver listened to the call and sent Guru Nanak to the world"⁴ as a great sun of 'charhdi kala', the ascending force to illumine the earth.

D. THE SUN OF ASCENDING FORCE:

The sun of the rising energy emerged in 1469. "When Satguru Nanak appeared, the darkness disappeared and the world was illumined with light as if at sun-rise, the stars went into hiding and the darkness ran away."⁵

Bhai Gurdas's analogy of the rising sun with Guru Nanak's birth is the rise of the sun of 'Charhdi Kala'. The arrival of Guru Nanak was the arrival of 'charhdi kala'. With Guru Nanak came the propagation of God's Name which the people had forgotten. Darkness of the declining energies could not stand before the rising sun of an ascending force. The negativities started running away. "The lamp has illumined in darkness and the whole earth is saved by one religion of God's Name. The man of the God, Nanak has arrived in world as a Spiritual Master."⁶

The arrival of the Guru is symbolic of the arrival of the ascending forces of truth and 'charhdi kala'. The darkness is symbolic of the prevalence of the forces of lust, greed, pride, anger and attachment. These are the forces which bring in moral and social decline of man. Plundering of one man by the other or one nation by the other, as we have seen through the pages of history, starts because of greed. Killings, murders, revenge and rapes are caused by anger, and lust. The victories bring pride and supremacy of one over the other. Wars bring carnage and destruction. It all happens because of ego. Picturising the state of affairs at the time of Babur's invasion, the Guru says:

"Both wealth and youth which once added color to their lives have become their enemies. The soldiers dishonored them and took them along as per the orders given to them. If it pleases the God, He gives the honor; if it wills Him otherwise, He gives punishment."⁷

The Guru records the contemporary ruler drenched in sensuality

when he says, "Losing their conscience, the rulers relished to revel in sensual spectacles and merry-making. Babur's order was proclaimed and no prince could eat his food."⁸

Calling Babur's bloody invasion as a "marriage-party of sin", the Guru says, "He (Babur) has rushed from Kabul taking a marriage-party of sin and asks for donations by force, O, Lalo! Both religion and modesty have hidden themselves and have stopped to function and falsehood have become the chief and moves freely O, Lalo! The 'Kajis' and 'Brahmins' have lost their say and the devil recites the marriage rites, O, Lalo!"⁹

The Guru is moved to see the inhuman cruelties and we find a call to God for compassion. "After owning Khurasan, Babur has terrified Hindustan. The God does not take the blame on Himself and has sent the angel of death in the form of Mughals. So much of cruelties were inflicted that the people cried in pain. Did Thou feel no pity, O, God?"¹⁰

The Guru brings with him the great force of God's Name which when injected in the minds of the people did the wonders. The great spirit of ascending force in the Form of Guru Nanak, started giving moral, mental and social stability to the people even in the midst of political, social, cultural and moral upheavals. It was the wonder of 'naam' which pierced into the hearts of the people and provided the essential spiritual energy which was required to confront the contemporary forces of evil. His sermon was to be virtuous for which we would have to part with vice. His goal was truth and he made them truthful. It was the force of truth in 'charhdi kala' which fought and won because only the force of truth remains permanent. Falsehood exhausts itself automatically. Only the truth alone prevails ultimately, remains permanent and lasts for ever.¹¹ Latent power of truth is always there. It was there in the past, it is there in the present and it will be there in the future as well.¹² The force of truth enkindled inner energies.

E. 'RAJ-YOG':

In order to achieve his end of 'bandh-khalasi' (liberation), he gave us the path of 'charhdi kala', a path of 'raj-yoga' which

combines the spiritual and the temporal. It was a unique combination. It provided 'charhdi kala' both at spiritual and the temporal levels. It gave them political, economic, social and educational upliftment on the one side and spiritual, ethical and psychological sound footing on the other. In 'raj-yog', the synthesis of the spiritual and temporal forged a new power—the power of 'charhdi kala'. To quote Piara Singh Padam, "Starting the path of 'Raj-yog' was his miraculous invention. It was only his task to give supremacy to the path of the house-holder by bringing in the philosophy of 'naam-simran' on equal footing with the principles of honest-earning and enjoying the sharing of one's earning with others."¹³ "Rare is such person who kills the duality and after killing it earns the 'Raj-Yoga'."¹⁴

'Raj-yog' is a new concept of 'Yoga'. It is 'yoga' of "remaining detached in the midst of attachments."¹⁵ It is the 'yoga' of remaining active in all the walks of life i.e. political, social, economic, spiritual, educational etc. "It is 'yoga' of getting salvation while laughing, playing, wearing and eating. But this one can be achieved, O, Nanak when one meets the 'Satguru' and completes the technique of the 'yoga'."¹⁶ In the 'Sawayias' of 'Mohalla' 1, the Kal poet says that "I sing the beautiful attributes of Guru Nanak who lived and enjoyed both royalty and 'yoga'."¹⁷ "Though a house-holder, he is attached to the God but inwardly detached from the illusions of Maya."¹⁸ Tenth Guru preached asceticism of the house-holder, "Practice such asceticism, O, my mind: Consider thy house altogether as the forest, and remain an anchorite at heart."¹⁹ The third Guru says, "The 'yoga' lies neither in wearing the dress of the anchorite nor in keeping a filthy appearance. 'Yoga' is obtained while sitting at home, O, Nanak through the sermon of the Satguru."²⁰ "Everything lies within home; nothing is outside. Those who search it out are mistaken."²¹ The ninth Guru says, "Why to go to the forest for search. The Omnipresent, ever-pure God is immersed within yourself."²²

References & Footnotes

1. Piara Singh Padam. *Sinkhep Sikh Ithaas*. 3rd ed. Patiala: Kala Mandhir, Lower Mall. 1990. 11.

2. ਕਲਿ ਆਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਇਆ ਮੁਰਦਾਰ ਗੁਸਾਈ।
ਰਾਜੇ ਪਾਪ ਕਮਾਂਵਦੇ ਉਲਟੀ ਵਾੜ ਖੇਤ ਕਉ ਖਾਈ।
ਪਰਜਾ ਅੰਧੀ ਗਿਆਨ ਬਿਨੁ ਕੂੜ ਕੁਸਤੁ ਮੁਖਹੁ ਆਲਾਈ।
ਚੇਲੇ ਸਾਜ ਵਜਾਇੰਦੇ ਨਚਨਿ ਗੁਰੁ ਬਹੁਤ ਬਿਧਿ ਭਾਈ।
ਚੇਲੇ ਬੈਠਨਿ ਘਰਾਂ ਵਿਚਿ ਗੁਰਿ ਉਨਿ ਘਰੀਂ ਤਿਨਾਤੇ ਜਾਈ।
ਕਾਜੀ ਹੋਏ ਰਿਸਵਤੀ ਵਢੀ ਲੈ ਕੇ ਹਕੁ ਗਵਾਈ।
ਇਸਤਰੀ ਪੁਰਖੇ ਦਾਮਿ ਹਿਤੁ ਭਾਵੇ ਆਇ ਕਿਥਾਊ ਜਾਈ।
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Bhai Gurdas Dian Chaunvian Varan. Pauri 27. 39.
6. ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ॥
ਪ੍ਰਗਟੁ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1387)
7. ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ॥
ਦੂਤਾ ਨੇ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-417)
(ਮਹਲਾ-1, ਪੰਨਾ-1407)
8. ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ॥
ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-417)
9. ਪਾਪੁ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ॥
ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇਂ ਲਾਲੇ॥
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(ਮਹਲਾ-1, ਪੰਨਾ-722)
10. ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ॥

ਆਪੇ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ॥
 ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ॥

(ਮਹਲਾ-1, ਪੰਨਾ-361)

11. ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥

(ਮਹਲਾ-1, ਪੰਨਾ-953)

12. ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1)

13. Piara Singh Padam. *Sankhep Sikh Itihas*. 11.

14. ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ॥ ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗਿ ਕਮਾਵੈ॥

(ਮਹਲਾ-5, ਪੰਨਾ-237)

15. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥

(ਮਹਲਾ-1, ਪੰਨਾ-730)

16. ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥

ਹੰਸਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥

(ਮਹਲਾ-5, ਪੰਨਾ-522)

17. ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਵਾਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1389)

18. Sahib Singh (Dr.). *Sri Guru Granth Sahib Darpan*. Vol X (Pothi Dasmī). Jullunder: Raj Publishers. 1971. 454.

19. ਰੇ ਮਨ ਐਸੇ ਸੰਨਿਆਸਾ॥

ਬਨ ਸੇ ਸਦਨ ਸਭੈ ਕਰਿ ਸਮਝਹੁ ਮਨ ਹੀ ਮਾਹਿ ਓਦਾਸਾ॥

(Sri Guru Dasam Granth Sahib. 709.)

20. ਜੋਗੁ ਨ ਭਗਵੀ ਕਪੜੀ ਜੋਗਿ ਨ ਮੈਲੇ ਵੇਸਿ॥

ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਜੋਗੁ ਪਾਈਐ ਸਤਿਗੁਰ ਕੈ ਉਪਦੇਸਿ॥

(ਮਹਲਾ-3, ਪੰਨਾ-420-421)

21. ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ॥ ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ॥

(ਮਹਲਾ-5, ਪੰਨਾ-102)

22. ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥

(ਮਹਲਾ-9, ਪੰਨਾ-684)

— CHAPTER TWO —

The Theme of Japuji

The theme of *Japuji* is that of inner awakening. It shows the hidden gate of salvation leading to deathlessness and an everlasting liberation of man. It is the Gate way to meditation and eternal freedom. It is theme of love and unity. It shows the path to a search within. It guides us to the secrets of the body ('tan bhedh'). It acquaints us to our life force. It tells us that there is a great force of 'naam' within all. It creates an appetite for enkindling this great force through meditation ('Jap'). Guru tells us at the end of *Japuji* in 'Salok', "Those who have contemplated upon Lord's Name, have succeeded in their endeavor. Their faces illuminate with divine light (because they have been liberated). Many more are granted the eternal freedom along with them." This "eternal freedom" is the theme of *Japuji*. Freedom from bondage ('bandh-khalassi') is the theme of *Japuji*. 'Bhana' and 'hukam' is the theme of *Japuji*. How to be a 'sachiar' is the theme of *Japuji*. Truth ('Sach') is the theme of *Japuji*. Resisting the temptation is the theme of *Japuji*. Guru's grace, spiritual fearlessness, enmity to none, death and deathlessness, transmigration of the soul from birth to birth, pilgrimage, penance, 'yoga' of love and submission, human bondage because of lust, anger, greed pride and attachment and the way to redemption is the theme of *Japuji*. 'Ik Oinkar' was especially important in the Guru's times as it aimed at love, humanism and transgressed the barriers of religion, caste, color, creed or any type of divisions. It was a great attempt to bring universal harmony in the world. It gave the message that all were one, of the one and by the one. It removed all differences and ushered in permanent unity, love and harmony. It provided us the tools to act, do and finally achieve our end. It gave

us the weapons to fight. It turned us into great fighters. And what were the weapons? It were the weapons of 'jap', 'naam-simran', virtuous living, truth, and the truthful living. He gave us the stairs of 'sabada' to ascend to liberation. He gave us the spiritual revelation of the five mystic regions one by one and told us how to reach Sachkhand after scaling 'Dharam-Khand', 'Gian-khand', 'Saram-khand' and 'Karam-khand'. He made us aware of our goal i.e. 'Sachkhand' and told us the technique to attain it. Its theme is love, contemplation and meditation. It is a beautiful treatise on how to meet Him in our life.

The theme of Japuji is that of Union-the union of the soul with the Lord, its father, its creator from which it has been separated since long. Japuji tells the technique to regain that union. The theme is to regain the oneness.

Japuji guides us to '*Jap*' and to the technique of '*Jap*' to know, find and finally achieve oneness with the Lord from whom our soul has been separated since long. It unravels the 'what' and 'how' of doing '*Jap*', explicates and simplifies the mystic force whose name we should repeat in '*Jap*': the One who is Truth, has been Truth since ages and will remain Truth in the times to come. The meditation of His Holy Name inculcates the force of Truth in us and bestows us with permanence, stability, truth and total freedom from bondage. It is the bondage of the cycle of birth and death. The process of '*Jap*' helps to enkindle the force of '*naam*' in us to bestow us with that great gate way of liberation and reunite us with our original source from which we had been separated since long.

— CHAPTER THREE —

'Mul Mantra'

Japuji starts with meditation ('Jap') and concludes with meditation on Lord's Name 'naam dhiayia' leading to the departure to 'Sachkhand' after success in spiritual endeavor. The faces of the liberated souls illumine with divine light. Many more are granted eternal freedom along with them because of this 'Jap' which leads finally to liberation from the clutches of birth and death. ('Keti chhutti naal'). It begins with meditation and ends with meditation plus the fruit of that meditation. It begins with One and ends with merging finally into the One. It preaches love, endeavor, truthfulness and finally the union with the All-powerful Creator.

'Mul Mantra' which means basic incantation consists of nine words revealing the attributes of the Lord. If we do the poetic analysis of 'Ik' and 'Oinkar', 'Sat' and 'Naam', 'Karta and Purukh' etc separately we find fourteen words describing the attributes of the Almighty. We come to know that there is one God only. Truth is His Name. He is the All-pervading Creator. He is without fear. He is without enmity. He is an embodiment of Timelessness. He is Immortal, Deathless, Unborn Being and beyond the birth and death. He is self-Existent, Self-Illumined Being. He comes through the Grace of Guru.

Japuji is the Gateway to meditation and liberation. The main theme of *Japuji* Sahib is meditation and the attainment of union with the Lord through mediation. In *Japuji*, the seeker passes through many spiritual concepts before he reaches his ultimate goal i.e. the Lord Himself. Pondering and pondering cannot lead to ultimate conception of the Lord though we may ponder and ponder even a million of times. Purity of mind cannot be achieved by keeping

outward ritual purities even if one purifies himself a hundred thousand times. Peace of mind cannot be achieved by remaining silent or by vows of silence even if one absorbs oneself in deep trance. Hunger cannot be satiated by remaining hungry (through fasts etc) or by accumulating loads of worldly riches; Even one of a hundred thousand intellectual devices, wise thoughts or wisdoms, which the individual possesses, will not accompany along to the next world. How to be truthful? How to attain the Truth? How to smash the wall of falsehood? Even submission to the Divine Will i.e. Hukam (which helps us to be true and break the wall of falsehood), comes along already wrought in the fate from the previous births in accordance with theory of karma and is thus, pre-ordained.

Divine Order, Divine Will, Truth, truthful living, listening to and singing His praises, reflecting on the Holy Name of Lord, attaining a virtuous path through virtuous living, our endeavors and His Ultimate Grace are some of the major sub-themes in *Japuji* Sahib. *Japuji* gives us the scheme of creation and unravels to us the mysteries of the Creation and the Creator.

Japuji is a priceless still most precious treasure. It unravels the mystic, unfolds the unknown and aims at bringing us closer to our Creator. It is an inner eye-opener. It opens the eyes of mind by answering what, who, where and why God is. It makes us aware of the omnipotent, invisible and latent power which has created us and which regulates the working of this universe. It defines God and explains what God is. *Japuji* starts with the information that God is one. It tells us the nature of God and His attributes. We come to know in *Japuji* that God is Truth. He is the Creator of the whole universe. He is without fear. He is without enmity. He is beyond the reach of birth and death. He is self-existent.

‘IK OINKAR’:

God is one. If God is one, naturally there is no other God. Such a concept of God at once takes us in the lap of universal love and brotherhood because it takes us to the idea that all are his children. The creatures in the whole universe are an offspring of God. It means that all are brothers and sisters. This aspect of God binds the whole universe in oneness. There are no high or low. The black and whites,

the rich and poor, males and females, Christians, Muslims, Hindus, Sikhs, Buddhists, Jains and Jews are all one. There are no untouchable. All are born out of one light (Ik noor te sab jag upje). The souls within all are that of God only. (Aatam me Ram, Ram me aatam) The divisions are only surface divisions. It takes us further to the concept of 'sarbat da Bhala' (welfare of all) which appears to be born out of 'Ik Oinkar'. Ik Oinkar is a reincarnation of love only. It is love transcribed in words. It is a great communication of the Lord to us that we all are His children. We are all one. Starting from caste or class divisions to inter-religious inner or outer divisions or subdivisions are all but futile, superfluous, based on hate and hence, are all negative and harmful to humanity. "My Guru has taught me one lesson: There is One Giver of all the creatures; May I never forget Him." (Pauri 6) "If one tongue grows into a hundred thousand tongues. Again that hundred thousand grows into twenty hundred thousand; And if one tongue repeats hundred thousands of times the only one Name of the Lord of the world." (Pauri 32)

'SATNAAM':

His name is truth. His name is life. He is life force. He is truth. He is stable. He is permanent. He is ever lasting. Guru wants to meditate on His Name Truth (Jap) by way of repetition; Truth which was there in the beginning, even before the birth of time: "Aad Sach"; Truth which was there at the commencement of the ages, even before the ages began: "Jugad Sach"; Truth exists even now, in the present: "Hai Bhi Sach"; And Truth will exist even in all times to come, in future, O Nanak: "Nanak Hossi Bhi Sach". (Pauri 1) "How should we be truthful? How to attain the Truth? How to smash the wall of falsehood? Even submission to the Divine Will i.e. Hukam (which helps to be true and break the wall of falsehood), comes along already wrought in the fate from the previous births in accordance with theory of karma and is pre-ordained, O Nanak." (Pauri 1) "True is the Lord and True His Name, Infinite is His language of Love." (Pauri 1) "Get up early in the ambrosial hours of morning to utter His True Name and reflect on His Greatness. By our actions we get human form, but attain door of salvation through His Grace. This is the way to know the True Lord as self-immanent in

all." (Pauri 1) Nanak says, "By knowing Him like this, all become Sachiar (practioners of Truth) in them" and naturally switch over to a truthful living. By listening to His True Name, one acquires truth, contentment and knowledge; If somebody finds and realizes One God, he becomes Sachiar, the truthful one; True is the Beautiful Lord who remains Ever delighted in mind. As it pleases Thee it occurs: The True one knows that Himself, O Nanak He alone is the Ever True Master; Truthful is He and true is His name; He is and shall ever be; he never goes and will never go-The One who has created the creation. He Himself is true and true is His court. In the region of Grace, there are many worlds where his devotees dwell. They rejoice the presence of the True One in their mind. The Formless Lord abides in the region of truth.

‘KARTA PURUKH’:

He is the All-pervading Creator. All sing of Him as the Creator and Destroyer, i.e. the Power who creates the physical forms to reduce it to dust. Guru is Isar i.e. Shiva, the Destroyer. Guru is Gorakh identified with Vishnu, the Preserver. Guru is Brhama, the Creator. Guru Himself is Mother Parbati, the consort of Shiva (here symbolic of Lakshmi and Saraswati also, the consorts of Vishnu and Brahma. Even if I know, I cannot say because it is inexplicable and cannot be brought in the framework of narration. The Guru has taught me one thing: He is the One Giver to all the creatures; Him I may never forget.

All expansion is created out of one Word. From this flew lacs of rivers. Who can philosophize on the descriptions of creation? I cannot even once sacrifice myself unto Thee. The best is that pleases Thee. You exist forever O Formless Lord! The doings of the Creator are beyond reckoning. What was the time? What was the moment? What was the date? What was the day? What was the season? What was the Month? When did this creation come into being? Pandits did not find the time; had it been there it would have been recorded in Puranas. Even the Kazis did not discover the time; those who have been writing decrees in Kuran. The Yogi does not know the date and time; not anyone else knows the season and the month. The Creator who creates the creation, Himself knows it.

How should I address Thee or praise Thee, O Lord? How to describe Thee or know Thee? Nanak says; all are saying; each one is wiser than the other. Supreme is the Master; Supreme is His Name; what He wills, happens; whose will prevails; who has created the creation. Incomprehensible is the extent of His Creation. Endless are the ends of His expanse. Many cry to know His end; but His limits are not found; nobody knows this end; the more we say, the more He is; higher is the Lord and higher is His abode

His Name is highest of the high; if someone reaches that much height, only then he can know the higher one; how great He is, He Himself Knows; By His Grace He bestows His bounties, O Nanak. If He creates as many more as already created; inexplicable would be the extent and number of such creations; None can say Thy virtues; As it pleases Thee it occurs; The True one knows that Himself, O Nanak. He is and shall ever be; he never goes and will never go-The One who has created the creation; The One who has created His Mayia (creation) in multi colors and kinds; He creates and watches His creation as it pleases His Honor and Greatness. He will do whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors (Love to) live in His Will, O' Nanak. His seat is in all the planes of creation full of munificent stores; Whatever was put into them was put once for all; Creates and creates the Creator His creation and beholds it; True is the creation of the Truthful One, O' Nanak. Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages. God created nights, seasons, dates and days. He has created air, water, fire and nether regions. In these He has established earth as a place for practicing righteousness and meriting religion (Dharamsal). In this, there are creatures of devised colour and kind who have countless endless names. He Himself is true and true is His court. Many creative agencies (Brahmas) are creating many types of forms in countless colours, appearances and attires. There are many action regions, hills, and many Dhrus receive the instructions there. Many gods of rain (Ind), moons, suns and many and many of spheres and countries are there. Many Sidhas (who have attained perfection), Buddas (those who have attained enlightenment, Naths (who have

attained mastery in Yoga) and countless and countless forms of goddesses are there. Many gods, demons, sages, many oceans full of jewels are there. Many sources of life, forms of speech, many rulers and kings are there. Countless are forms of knowledge there, and countless numbers of servants of God are there. Even an end has no end there, O' Nanak.

The stuff forged into creation therein is extremely beautiful. This (forging) is beyond description; the one who says, repents in the end (over his failure). Therein inner consciousness, wisdom, mind and intellect are forged. Therein forged is the divineness of gods and perceptive wisdom and genius of ascetics. The Formless Lord abides in the region of truth. He rejoices by beholding His creation and fills them in ecstatic delight by His Munificent Grace. Therein exist the planes, heavens and universes. If someone describes it, one may say, even endless is its end. Therein abide the numerous created worlds and manifest forms. As is His Mandate, so are His functions. He beholds and thinks of His creation and keeps Himself in progression. Any description of such essence is very hard to express.

‘NIRBHAU’:

He is without fear. Mediation on the Fearless Lord makes us bold and fearless. We become conscious of the mysteries of existence, life and death and become fearless. The fearless Lord remains always in progression. Carefree and the fearless Lord progresses care freely and fearlessly and is ever in progression, O Nanak. The Guru has taught me one thing: He is the One Giver to all the creatures; Him I may never forget. It is the great message—the message of His Oneness. There is a psychological justification in the concept of a Fearless Lord. If He is One, naturally there is no second one. Then whom should He fear? There is none whom He should fear from. He is the only Omnipresent and Omnipotent Power of the all the worlds. The idea is further justified when we find the Guru saying, “There is none who can bestow any virtues upon Him”. Meditation of the Fearless One and His Word makes us fearless. Even the fear of death flies away: “Death cannot touch the soul who listens to the heavenly sound of the Word; Devotees are always in progression, O Nanak. Listening destroys the sorrows and sins.” “By

reflecting on God's Name, one does not suffer the sorrows of fall (into the cycle of birth and death). By reflecting on God's Name, one does not accompany Jama, the god of death at the time of his death. Such is Name of the Immaculate Lord If one reflects on God's Name, one experiences it in the mind." "By writing and speaking the words is the divine poetry composed. Through words is shown the principle of union in our forehead. But He who writes the destinies is above all this. His head bear not such words. He is beyond any framework of words or language. As God orders, so do mortals obtain. Thy Name is manifested (has an expanse) in all that is created. No place is without Thy Name. Who can philosophize on what is nature (the descriptions of creation)?" Lord remains always in 'chao', ever-delighted: "True, Beautiful Lord Ever delighted in mind". We are the rivers that are fall finally in to the Fearless Ocean of love. We drive the characteristic of fearlessness from the Ocean itself. "The rivers falling into the ocean know not the (depths of the) ocean". Guru advocates the fear of Lord as a concept to be ingrained in the mind to make us virtuous and loving in life. Fear is closely related with the concept of love here. Furthermore the fear of the fearless makes us fearless and loving in life. "Fear of Lord be the bellows, austerity be the burning fire; devotional love be the crucible in which forge the Amrit, the immortal nectar. Mint the Word in the true mint. Whom the Gracious Lord casts His Gracious Look; they toil and succeed doing such karma in a true mint. They are enraptured after being blessed with Grace by the Graceful Lord, O' Nanak. The Graceful Lord by His Grace makes them happy forever, O' Nanak." "Listening, reflecting and keeping love in the mind for God's Name Rubs the filth off by bathing in inner pilgrimages."

'NIRVAER':

He is without enmity. Step 21 of *Japuji* gives a glimpse of a True, Beautiful, and Ever-Happy Lord: "True, Beautiful Lord, Ever delighted in mind." How is it possible even to think of enmity about the Lord who is Ever-Happy and remains Ever-Delighted in Mind? The Guru tells us in the beginning itself that there is One God and there's none other than the One. Only One pervades all. He is omnipotent. He is Omnipresent. He lives in all. All live in Him. He

loves all. All love Him. He is a fountain of love. Enmity does not come near Him. The whole creation is His offspring whom He loves to see flourishing. "The Guru has taught me one thing: He is the One Giver to all the creatures; Him I may never forget." This One Giver the Guru talks about has no rivals but only lovers and the devotees. He is One who bestows virtues to all. The Lord turns the non-virtuous into virtuous (through His Grace) and blesses the virtuous with more virtues, O Nanak. There is none who can bestow any virtues upon Him." In the fourth step of *Japuji* we find a glimpse of the Lord as a great, endless reservoir of love and the devotees just pining to get His love: True is the Lord and True His Name, Infinite is His language of Love. The creation says and begs, "Give please, and give please". The Giver gives the bounties endlessly. Then what should be the offering that may help to bless us with a vision of His Court? What words should our mouths utter, listening of which may evoke His Love for us. Get up early in the ambrosial hours of morning to utter His True Name and reflect on His Greatness. By our actions we get human form, but attain door of salvation through His Grace. This is the way to know the True Lord as self-immanent in all. Nanak says, "By knowing Him like this, all become Sachis (practioners of Truth) in themselves" and naturally switch over to a truthful living." We are told that those who serve Him, sing, and listen to His praises and develop love for Him, become the masters of His Endless Treasure of Love: Those who serve Him, attain His Glory. Sing the praises of the Treasurer of Virtues, O Nanak. Let us sing, listen and keep love for Him in our minds. Shedding the sorrows, take home the joy instead." "Countless are those who mediate upon God and countless are the ones who love Him." "Listening, reflecting and keeping love in the mind for God's Name Rubs the filth off by bathing in inner pilgrimages." "Peerless is Thy love and peerless those who immerse themselves in Thy love."

'AKAAL MURAT':

He is the Timeless Being, an embodiment of Timelessness. In step 29, the Guru pays obeisance to the Timeless Lord: "Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages."

In step 19 the Guru reveals that the Lord was the Ever-existent and Ever-established One and it was not possible to know His mysteries and His nature: "Who can philosophize on what is nature (the descriptions of creation)? I cannot even once sacrifice myself unto Thee; the best is that pleases Thee; You are ever established (exist forever) O Formless Lord!" Who knows as to when was the creation and its Creator came into being? We know that "Carefree Lord is ever in progression, O Nanak." "Death cannot touch the soul who listens to the heavenly sound of the Word." In step 3, Guru says, The Giver gives endlessly and the recipient gets tired of receiving. For ages and ages man has been feeding upon it." "Ages and ages" ('Juga Jugantar') is a reference hinting at the timelessness of the Timeless Lord. Lord is countless, endless and timeless: "Even saying countless is to burden one's head with sin". (Pauri 19) In Pauri 19 the Guru says: Who can philosophize on what is nature (the descriptions of creation)? I cannot even once sacrifice myself unto Thee. The best is that pleases Thee. You are ever established (exist forever) O Formless Lord!" Ever established ('Sada Salamat') is a reference hinting at the Timeless, Ever-Existent Lord. In Pauri 21, the Guru says, "The whole beautiful creation is because of the word of Brahma. True, Beautiful Lord Ever delighted in mind." Timeless Lord remains Ever- delighted. 'Sada Mann Chau' (Ever delighted in Mind) reveals not merely a delighted but an Ever-delighted Lord. In the same Pauri, the Guru goes further on this Timeliness: What was the time? What was the moment? What was the date? What was the day? What was the season? What was the Month? When this creation came into being. Pandits did not find the time; had it been there it would have been recorded in Puranas. Even the Kazis did not discover the time; those who have been writing decrees in Kuran. The Yogi does not know the date and time; not anyone else knows the season and the month. The Creator who creates the creation, Himself knows it.

How should I address Thee or praise Thee, O Lord? How to describe Thee or know Thee? Nanak says; all are saying; each one is wiser than the other. Supreme is the Master; Supreme is His Name; what He wills, happens; whose will prevails; who has created the creation. If someone deems himself to be supreme, will not be

honored in the life beyond, O Nanak." Endless is the timeless Lord: Endless are His praises and endless His descriptions. Endless are His doings and endless His bounties. Endless is His observation and endless His perception. There is no end to know what is in His Mind. Incomprehensible is the extent of His Creation. Endless are the ends of His expanse.

Many cry to know His end. But His limits are not found. Nobody knows this end; the more we say, the more He is. Higher is the Lord and higher is His abode; His Name is highest of the high. If someone reaches that much height; only then he can know the Higher one. How great he is, He Himself Knows. By His Grace He bestows His bounties, O Nanak. (Pauri24) In Pauri 27 the Guru says, "He alone is the Ever True Master. Truthful is He and true is His name. He is and shall ever be; he never goes and will never go-The One who has created the creation. The One who has created His Mayia (creation) in multi colors and kinds. He creates and watches His creation as it pleases His Honor and Greatness. He will do whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors. (Love to) live in His Will, O' Nanak." Concept of the Timeless Lord is further strengthened when the Guru says in Pauri 28: "Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages." Pauri 34 gives us the hints about the creation of Time by the Timess Lord in His 'Dharamsal': God created nights, seasons, dates and days, air, water, fire and nether regions. In these He has established earth as a place for practicing righteousness and meriting religion (Dharamsal). In this, there are creatures of devised colour and kind. Who have countless endless names. He Himself is true and true is His court. In His court, the accepted five (saints of the Lord) sitting in grandeur look graceful. They are blessed with His mark of acceptance with His Grace only. The raw and ripe are judged there. This can be seen by arriving at place, O' Nanak." At the end of *Japuji*, in Salok, we find the creation of the mystery of time by the Timeless Lord: "Air is the Guru, Water is the father, and vast earth is the mother. Both day and night are male and female nurses; the whole world plays in the cozy lap of mother-earth."

‘AJUNI’:

He is Immortal, Unborn Being, beyond the limitations of birth and death. The whole creation is very much within His Order: “By His Will the forms come into being. His will being inexplicable is beyond description. By His Will is the life created. By His Will is the excellence obtained. By His Will are mortals made high or low. By His Will are joys and sorrows ordained. By His will some obtain His Grace. By His will others move in endless transmigration. All are under His Will. Nothing is outside His will. If one knows His Will, one will be freed from ego, O Nanak.” (Pauri 2) In the next Pauri, we find the Guru singing of the Lord as the creator and the destroyer at the same time: “Some sing Him as the Creator and Destroyer, i.e. the Power who creates the physical forms to reduce it to dust. Some sing of Him as the power who gives life to withdraw it.” (Pauri 3) “By our actions we get human form, but attain door of salvation through His Grace.” (Pauri 4) “He can neither be installed nor can He be created; The Immaculate Lord is self-existent and all by Himself. Those who serve Him, attain His Glory. Sing the praises of the Treasurer of Virtues, O Nanak. Let us sing, listen and keep love for Him in our minds. Shedding the sorrows, take home the joy instead. Gurumukh i.e. the Master is the celestial sound of Word. Gurumukh is Vedas (scriptures) Himself. Gurumukh pervades all. Guru is Isar i.e. Shiva, the Destroyer. Guru is Gorakh identified with Vishnu, the Preserver. Guru is Brhama, the Creator. Guru Himself is Mother Parbati, the consort of Shiva (here symbolic of Lakshmi and Saraswati also, the consorts of Vishnu and Brahma. Even if I know, I cannot say because it is inexplicable and cannot be brought in the framework of narration. The Guru has taught me one thing: He is the One Giver to all the creatures; Him I may never forget.” (Pauri 5) “By reflecting on God’s Name, one does not accompany Jama, the god of death at the time of his death.” (Pauri 13) By reflecting on God’s Name, one does not find obstacles in the path; by reflecting on God’s Name, one goes to the spiritual planes openly with honor and distinction. By reflecting on God’s Name, one’s path to God does not get distracted into by-ways that lead astray. By reflecting on God’s Name, one develops affinity with Truth. Such is Name of the Immaculate Lord; if one reflects on God’s Name, one experiences it in the mind. (Pauri

14) By reflecting on God's Name, one finds the door to salvation. By reflecting on God's Name, one leads one's family to liberation. By reflecting on God's Name, one swims across the ocean of life and helps Guru's disciples to do so. By reflecting on God's Name, one does not fall astray into petty begging and remains in His Grace; Such is Name of the Immaculate Lord; If one reflects on God's Name, one experiences it in the mind. (Pauri 15) "He alone is the Ever True Master; Truthful is He and true is His name; He is and shall ever be; he never goes and will never go-The One who has created the creation; The One who has created His Mayia (creation) in multi colors and kinds; He creates and watches His creation as it pleases His Honor and Greatness. He will do whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors; (Love to) live in His Will, O' Nanak." (Pauri 27) "The function of the creation is due to the law of union and separation. All receive their share as the Lord ordains; Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages." (Pauri 29)

'SAIBHANG':

He is Self-existent, Self-illuminated Being. "The Lord directs the path within the framework of His Will and Order. Carefree Lord is ever in progression, O Nanak." (Pauri 3) "He can neither be installed nor can He be created; The Immaculate Lord is self-existent and all by Himself." (Pauri 5) The Lord turns the non-virtuous into virtuous (through His Grace) and blesses the virtuous with more virtues, O Nanak. There is none who can bestow any virtues upon Him." (Pauri 7) The doings of the Creator are beyond reckoning." (Pauri 16) But He who writes the destinies is above all this. His head bear not such words. He is beyond any framework of words or language. As God orders, so do mortals obtain. Thy Name is manifested (has an expanse) in all that is created. No place is without Thy Name. Who can philosophize on what is nature (the descriptions of creation)? I cannot even once sacrifice myself unto Thee; the best is that pleases Thee. You are ever established (exist forever) O Formless Lord!" (Pauri 19) The Creator who creates the creation, Himself knows it.

How should I address Thee or praise Thee, O Lord? How to describe Thee or know Thee? Nanak says; all are saying; each one is wiser than the other. Supreme is the Master; Supreme is His Name; what He wills, happens; whose will prevails; who has created the creation. If someone deems himself to be supreme, will not be honored in the life beyond, O Nanak." (Pauri 21) "If there were any written records, we could also write (on the basis of the same). Written records get destroyed and cease to exist (because the mortal dies while writing). Admit His Supremacy; Himself He knows Himself, O Nanak." (Pauri 22) "Many cry to know His end; But His limits are not found; Nobody knows this end; The more we say, the more He is; Higher is the Lord and higher is His abode; His Name is highest of the high; If someone reaches that much height; Only then he can know the Higher one; How great he is, He Himself Knows; By His Grace He bestows His bounties, O Nanak." (Pauri 24) "Bondage and liberation are by Thy Will; none else can say anything more. If any fool tries to say; Only he knows how many blows he receives on his face; God Himself knows and He Himself gives; Only a few acknowledge this; Whomsoever He bestows His blessings; Becomes the king of kings, O Nanak" (Pauri 25) Who can say anything about the God? "How many are saying and how many try to say? Many are departing after saying and saying; If He creates as many more as already created; They cannot say Thy virtues; As it pleases Thee it occurs; The True one knows that Himself, O Nanak If someone says after spoiling the words, that he could describe God, He would be recorded as the greatest fool among fools." (Pauri 26) What is the type Gate; what is the type of mansion; Sitting wherein Thou takes care of all, How many endless heavenly musical sounds of innumerable types resound there and how many musical players sing Thy praises there; How many of the musical measures and singers sing Thy praises there; Air, water, fire sing Thy praises; sings Thee the king at the door of religion; Sings Thee the Chitra Gupta who knows all from the records and who reflects Dharma (justice) by writing the records of our deeds; Shiva, Brahma and the goddess ever beautiful and ever blessed by Thee, sing Thy praises; Sings Thee the Indra sitting on his throne along with other deities at Thy gate. Sing Thee the Sidhas in their meditation and sing Thee the contemplative hermits; Sing Thee the celibates, the truthful and contented ones and sing Thee the

indomitable Warriors. Sing Thee learned Pandits (Scholars) and seers along with their Vedas (Scriptures) of all ages; Sing Thee the captivating damsels enamoring hearts in heaven, earth and the nether regions; Sing Thee Thy created Jewels along with sixty-eight places of pilgrimage; Sing Thee brave warriors, mighty heroes, fighters and Sing Thee the four sources of life in the creation; Sing Thee the earthly regions, the heavens and the worlds created and sustained by Thee; Sing Thee those whom Thou liketh, Thy devotees imbued by Thee rejoicing in ecstatic delight (of Thy nectar); Sing Thee many more whom I remember not; how can I recount them all O' Nanak! He alone is the Ever True Master. Truthful is He and true is His name; He is and shall ever be; he never goes and will never go-The One who has created the creation; The One who has created His Mayia (creation) in multi colors and kinds; He creates and watches His creation as it pleases His Honor and Greatness. He will do whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors; (Love to) live in His Will, O' Nanak." (Pauri 27) "Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages." (Pauri 28) As is His Mandate, so are His functions. He beholds and thinks of His creation and keeps Himself in progression. Any description of such essence is very hard to express." (Pauri 37)

‘GUR PRASAD’:

His realizaion comes through the Grace of Guru. "Guru is Isar i.e. Shiva, the Destroyer. Guru is Gorakh identified with Vishnu, the Preserver. Guru is Brhama, the Creator. Guru Himself is Mother Parbati, the consort of Shiva (here symbolic of Lakshmi and Saraswati also, the consorts of Vishnu and Brahma. Even if I know, I cannot say because it is inexplicable and cannot be brought in the framework of narration. The Guru has taught me one thing: He is the One Giver to all the creatures; Him I may never forget." (Pauri 5) If one listens to the teachings of the Guru, One finds precious spiritual riches full of gems, jewels and rubies in one's intellect; My Guru has taught me one lesson: "Five are the accepted ones; five are the supreme ones. Five ones are honored in Lord's Court. Five ones

adorn the Imperial Doors of the Lord. The single concentration of the five ones is on Guru." (Pauri 16) At the end of *Japuji*, we find the Guru telling us in Salok: "Air is the Guru, Water is the father, and vast earth is the mother. Both day and night are male and female nurses, the whole world plays in the cozy lap of mother-earth. Our good and evil actions are put forward in the presence of Righteous Judge called Dharma. By their own actions (karmas), some are near Him and some are far. Those who have contemplated upon Lord's Name, Have succeeded in their endeavor. Their faces illuminate with divine light (because they have been liberated), many more are granted the eternal freedom along with them." There is One Giver of all the creatures; May I never forget Him." (Pauri 6)

— CHAPTER FOUR —

Japuji Translated by
Dr. Harjinder Singh Majhail

PROLOGUE

ੴ Ik Onkār -

God is One (The ultimate reality and the ultimate Truth regulating the whole creation whether manifest or unmanifest is only One. He is absolute. 'Ik' with 'Onkar' denotes His absolute power. This is how He is Almighty, Omnipresent and Omnipotent. He is the Immanent Force present everywhere in all.)

ਸਤਿ ਨਾਮੁ sṭnām -

Truth is His Name. ('Sat' also means life. 'Naam' is the ubiquitous force, the omnipresent power, the the universal spirit that runs the whole world. He is the life giving force. "Sat' is Eternal Truth, Everlasting, Permanent for ever. "Naam' is the Essence, the Alma, the central force emanating from 'Sat', the Lord Himself.).

ਕਰਤਾ ਪੁਰਖ krṭā pūrkhī -

He is the All-pervading Creator.

ਨਿਰਭਉ nirbhū -

He is without fear.

ਨਿਰਵੈਰੁ nirvair -

He is without enmity.

ਅਕਾਲ ਮੂਰਤਿ akāl mūrṭi -

He is the Timeless Being, an embodiment of Timelessness.

ਅਜੂਨੀ əjūnē -

He is Immortal, Unborn Being, beyond the limitations of birth and death.

ਸੈਭੈ saibhāi -

He is Self-existent, Self-illuminated Being.

ਗੁਰ ਪ੍ਰਸਾਦਿ॥ gūr prsādh -

His realization comes through the Grace of Guru.

ਜਪੁ ॥ jp -

Meditate (His Name Truth by way of repetition).

ਆਦਿ ਸਚ ਥੱਥੁ ਸਚੈ -

Truth which was there in the beginning, even before the birth of time.

ਜੁਗਾਦਿ ਸਚੁ ॥ jūgādh sakh -

Truth which was there at the commencement of the ages, even before the ages began.

ਹੈ ਭੀ ਸਚੁ ਹੈ ਭੀ ਸਚੈ -

Truth exists even now, in the present.

ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥ nānk hōsē bhī sakh -

And Truth will exist even in all times to come, in future,
O Nanak.

1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ
ਲਿਵ ਤਾਰ ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ ਸਹਸ ਸਿਆਣਪਾ
ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ
ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

sōchhai sōchi nā hōvē jē sōchē lkh vār ॥ chūpai chūp nā hōvē jē
lāe rhā liv tār ॥ bhukhiā bhukh nā utrī jē bannā purīā bhār ॥

shs siäñpā lkh hōh jā ik nā cñlai nāl ॥ kiv schiäärä
hōēēai kiv kūrhai jūtai pāl ॥ hūkm rjāē cññā nānk lkhñā
nāl ॥ 1 ॥

‘Soch’, a derivative from ‘Sanskrit’ means purification. ‘Soch’ also means thinking, brooding, pondering. Purity of mind cannot be achieved (by keeping outward ritual purities) even if one purifies himself a hundred thousand times. ‘Soch’ also means reason, thinking and contemplation. Reason cannot be comprehended to obtain reasoning (reason connotes enlightenment in the present context here) even if one comprehends Him a hundred thousand times. Guru hints at the limitation of the intellect. The Reality we want to comprehend is beyond the sphere of intellect. ਸੋਚੈ is the process of thinking or reasoning. This may ordinarily be called contemplation. It is just our thinking in simple words. ਸੋਚਿ is enlightenment: complete thought which contain the knowledge of God. ਸੋਚਿ is ‘Braham gian: Knowledge of god. Mere thinking and thinking can not bless the thought even if one may think a hundred thousand times. ‘Braham Gian’ can not be obtained without ‘Gur Parasad’: the Grace of the ‘Guru’. Concentration cannot come even by pondering a hundred thousand times. Peace of mind cannot be achieved by remaining silent or by vows of silence even if one absorbs oneself in deep trance.

Hunger cannot be satiated by remaining hungry (through fasts etc) or by accumulating loads of worldly riches

Out of a hundred thousand intellectual devices, wise thoughts or wisdoms, which the individual may possess, not a single one will accompany along to the next world.

How to be truthful? How to attain the Truth? How to smash the wall of falsehood?

Even submission to the Divine Will i.e. Hukam (which helps to be true and break the wall of falsehood), comes along already wrought (in the fate from the previous births in accordance with theory of karma and is pre-ordained) O Nanak.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ
ਮਿਲੈ ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ
ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

húkmē hōvn ākār húkm nā khiaā jāāī ॥ húkmē hōvn jāī húkm
milai vdiāāī ॥ húkmē ūtm nīcī húkm likhī dukhī sukhī pāāīahi ॥
iknā húkmē bksīs ik húkmē sakhā bkhvāāīahi ॥ húkmai antar sabh
kō bāhr húkm nā kōī ॥ nānk húkmai jā bujhai t hōumai khai nā
kōī ॥ 2 ॥

By His Will the forms come into being. His will (being inexplicable) is beyond description.

By His Will is the life created (the creatures get their forms). By His Will one gets the excellence.

By His Will are mortals high or low. By His Will are joys and sorrows obtained.

By His will some are blessed with His Grace. By His will others move in forever transmigration.

All are within the frame work of His Will. Nothing is outside His will.

If one realise His Will, one will be freed from ego, O Nanak.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ ਗਾਵੈ ਕੋ ਗੁਣ
ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ
ਤਨੁ ਖੇਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ
ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ
ਕੋਟਿ ਕੋਟਿ ॥ ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ ਹੁਕਮੀ
ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

gāvai kō tāṇ hōvai kisai tāṇ ॥ gāvai kō dātī jāṇai nīsāṇ ॥ gāvai
kō guṇ vdiāāīā cār ॥ gāvai kō vidīā vikhm vīcār ॥ gāvai kō sajī karē
tanu khēh ॥ gāvai kō jīā lai firī dēh ॥ gāvai kō jāpai disai dūrī ॥ gāvai
kō vekhī hādarā hadūrī ॥ kathana kathi n āvai tōṭī ॥ kathi kathi kathi kōṭī
kōṭī kōṭī ॥ dēda dē lēidē thakī pahī ॥ jugā jugāntarī khāhī khāhī ॥ hukmī
hukmu chalaī rāhu ॥ nānk vigasī veparvāhu ॥੩॥

kō sāj krā ṭn kḥāh ॥ gāvai kō jēe lai fir thāh ॥ gāvai kō jāpai thisai
 thūr ॥ gāvai kō vākhai hāthra hthūr ॥ kthnā kthē nā āvai tōt ॥ kth
 kth kthē kōtē kōt kōt ॥ thāthā thā laithā thk pāh ॥ jūgā jūgatr
 kḥāhē kḥāh ॥ hūkmē hūkm cḥlāṣā rāh ॥ nānk vigsai vāprvāh
 ॥ 3 ॥

Some sing of his praise in accordance with the strength blessed
 by Lord to them

Some sing of His Bounties knowing it as a mark of His Grace.
 (They treat His bounties as a mark his great manifestation.)

Some sing of His Virtues and His beautiful (aesthetic) sublime
 glory.

Some sing of Him through His Knowledge, theosophy and
 philosophy.

Some sing Him as the Creator and Destroyer, i.e. the Power who
 creates the physical forms to reduce it to dust.

Some sing of Him as the withdrawer of life and its Rebestower.

Some sing Him as the Power, which appears at once visible and
 remote

Some sing of being in the presence of the Great Visible Power
 Omniscient and Omnipresent who sees all.

There is no dearth to the descriptions delineating the Lord.

Myriads have described Him in myriads of times and ways.

The Giver gives and the recipient gets weary of receiving.

Since ages and ages man has been feeding upon (the bounties
 bestowed by the Lord).

The Lord directs the path through His Order.

Carefree Lord remains ever delighted, O Nanak.

4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ
 ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੈ ਕਿ
 ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ

ਵਿਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ
ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

sācīā sāhib sācī nāo bīācīiā bīāoū əpār ॥ ākīh mng̃h thāh
thāh thāt̃ krā thāt̃ār ॥ fār k əgai rkīēai jīt̃ thīai thrbār ॥ mūhau
k bōl̃n bōlēai jīt̃ sūn thrā piāār ॥ ənmir̃t̃ vāl̃ā scī nāoū vdiāāē
vicār ॥ krmē āvai kpr̃ā nthrē mōkī thūōār ॥ nānk āvai jānēai
sbī āpā scīāār ॥ 4 ॥

True is the Lord and True His Name, Unfathomable is His
dialect of Love

They beg saying, "Give! Give!". The Bestower grants the
bounties in benevolence.

Then what should be presented to him in offering with the help
of which we may see His 'Durbar'.

What idiom should our mouths utter, listening which He may be
evoked to Love us.

Rise early in the ambrosial hours of morning to contemplate His
True Name and reflect on His Excellence.

By our actions we attain human clothings i.e. birth or form; His
Grace blesses with door of salvation.

This way should we know the True Lord self-immanent in all.

Nanak says, "By knowing Him this way, all become Sachīars
(practioners of Truth) in themselves" (naturally adapt to a truthful
living).

5

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਜਿਨਿ ਸੇਵਿਆ
ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ
ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ
ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ
॥ ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ
॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

thāpiəä nä jäə kēṭä nä hōə ॥ äpā äp nirṇjn sōə ॥ jin sāviəä ṭin
 päəiəä män ॥ nänk gävēəai gūṇē niṭhän ॥ gävēəai sūṇēəai mn
 rkḥēəai bhāəṇ ॥ ṭhūkḥ prhr sūkḥ gḥr ṭai jäə ॥ gurmūkḥ näṭhṇ
 gurmūkḥ vāṭhṇ gurmūkḥ rhieä smäəē ॥ gūr ēsr gūr gōrkḥ brmä
 gūr pärbtē mäəē ॥ jā həṇ jāṇä äkḥä nähē khṇä kṭhn nä jäəē ॥
 gūrä ik ṭhāh būḥjäəē ॥ sbḥnä jēəä kä ik ṭhätä sō mai viśr nä jäəē
 ॥ 5 ॥

He is neither installed nor is He created.

The Immaculate Lord is self-adorned all by Himself.

Those who serve Him, have obtained honour.

Sing the songs of the Treasure-house of Virtues, O Nanak.

Let us sing, listen and keep love in our minds.

Cast off the sorrows to take home comforts.

Gurumukh i.e. the Spiritual Master is the celestial sound of
 Word.

Gurumukh is scriptural knowledge of Vedas.

Gurumukh is all-pervasively immanent (in the whole creation).

Guru is Isar i.e. Shiva, (the Destroyer).

Guru is Gorakh (identified with Vishnu, the Preserver).

Guru is Brhama (the Creator).

Guru Himself is Mother Parbati, the consort of Shiva (here
 symbolic of Goddess in Trinity i.e. Lakshmi and Saraswati also, the
 consorts of Vishnu and Brahma.

Even if I know (of the extent of the expanse), I cannot say
 because it is inexplicable and cannot be brought in the framework of
 narration.

The Guru has blessed me with the realisation of one thing:

All the creatures have One Bestower;

Whom I may not forget.

6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਥਿ ਉਪਾਈ
 ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ
 ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ
 ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

tīrth nāvā jā tīs bhāvā viṇ bhāṇā k nāṃ krē ॥ jātē sirṭ upāṃṇē
vākḥā viṇ krmā k miḥai lēṇē ॥ mṭ vicḥ rṭṇ jvāhr māṇik jā ik gūr kē
sikḥ sūṇē ॥ gūrā ik bhāh būjḥāṇē ॥ sbḥnā jēṃā kā ik bhātṭā sō mai
visr nā jāṇē ॥ 6 ॥

I may have ablution at places of pilgrimage if He likes me (to do so).

Without His Will, what will I gain in such a bath?

In the whole of the visible creation

What gain does one obtain without His Grace?

If one harks to the gospel of the Guru,

The Guru fills the Intellect with precious spiritual gems, jewels and rubies.

My Guru has blessed me with the only gospel:

All the creatures have One Bestower

Whom may I not forget?

7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ
ਸਭੁ ਕੋਇ ॥ ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ
ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੇਸੁ ਧਰੇ ॥
ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ
ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

jā jūg cḥārā ārjā hōr bḥsūṇē hōṇ ॥ nvā khṇdā vicḥ jāṇēṃai nāl
cḥlāi sbḥi kōṇ ॥ cḥṅgā nāṃp rkḥāṇē kai js kēṛṭ jg lāṇ ॥ jā tīs nḥr
nā āvṇē ṭā vāt nā pūcḥai kā ॥ kētā anḥr kēt kr bḥṇṇē bḥṇṇ bḥrā ॥
nānk nirgūṇ gūṇ krā gūṇvṇṭiṇā gūṇ bhā ॥ ṭāhā kōṇ nā sūjḥāṇē j tīs
gūṇ kōṇ krā ॥ 7 ॥

If four ages were the span of life

And if it were increased ten times more

If one's fame extends to nine planes of creation.

All the beings follow the mortal along (in admiration).

If one keeps good eminence (name) to get the acclaim of the world

But if one does not obtain His Grace, he wil not be spotted at all by anybody (he will be of no account).

He would be treated as the most abominable of the worms among the worms whom even the evil-doers and sinners will accuse with sins.

The Lord blesses virtues un to the non-virtuous (through His Grace) and the virtuous with more virtues, O Nanak.

There is visibly none who can grant any virtues upon Him.

8

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ ਸੁਣਿਐ ਦੀਪ
ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥ ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ
ਸਾਲਾਹਣ ਮੰਦੁ ॥ ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

sūṇiṓai siṭh pēr sūr nāth ॥ sūṇiṓai ṭhrī ṭhvl ākās ॥ sūṇiṓai thēp
lōə pātāl ॥ sūṇiṓai pōh nā skai kāl ॥ nānk bhgṭā sthā vigās ॥
sūṇiṓai thūkh pāp kā nās ॥ 8 ॥

By listening (to the ambrosial sound of the Word), ordinary folks rise to the rank of Sidh (a man having supernatural charms and powers), Pir (a Muslim Divine), Sur (Hindu gods), Nath (a creed among Yogis).

By listening, one gets the knowledge of the mysteries of earth, the mysterious bull that props earth on its horns and the sky.

By listening, one gets the knowledge of the spiritual islands, continents and the nether regions

Death cannot affect the soul who listens to the heavenly sound of the Word.

Devotees remain ever delighted, O Nanak.

Listening eliminates the sorrow and the sin.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ ਸੁਣਿਐ ਜੋਗ
ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ
॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

sūṇiṓai ēsr brmā inṯh ॥ sūṇiṓai mukhī sālahṇ mṁṯh ॥ sūṇiṓai jōg
jugṯ in bhāṯh ॥ sūṇiṓai sāst simirṯ vāṯh ॥ nānk bhgṯā sthā vigās ॥
sūṇiṓai thūkī pāp kā nās ॥ 9 ॥

By listening, one gets the power of Isar (Shiva), the Destroyer, Brahma, the Creator and Ind, the god of rain

By listening even the evil doers utter out the praises of the Lord from thie mouths.

By listening, one gets the knowledge of yoga, its methods and secrets of body.

By listening knows the Shastras (philosophical treatise of Hindus), Smritis (Ancient scriptures of Hindus), Vedas (the earliest pedantic scriptures of Hindu theosophy)

Devotees remain ever delighted, O Nanak.

Listening eliminates the sorrow and the sin.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ ਸੁਣਿਐ ਪੜਿ
ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ
ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

sūṇiṓai st̥ sntōkhī giān ॥ sūṇiṓai aṯst̥ kā isnān ॥ sūṇiṓai pṛh pṛh
pāvḥ mān ॥ sūṇiṓai lāgai shj dhīān ॥ nānk bhgṯā sthā vigās ॥
sūṇiṓai thūkī pāp kā nās ॥ 10 ॥

By listening, one acquires truth, contentment and knowledge

By listening, one obtains the fruit of ablution at sixty-eight pilgrimages

Listening blesses one with honor attained through studing and studing.

By listening, one acquires Sehaj, an easy (natural) concentration in meditation.

Devotees remain ever delighted, O Nanak.

Listening eliminates the sorrow and the sin.

11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ ਸੁਣਿਐ ਅੰਧੇ
ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

sūṇiṓai srā guṇā kē gāh ॥ sūṇiṓai sākḥ pēr pātīsāh ॥ sūṇiṓai
anḥā pāvḥ rāh ॥ sūṇiṓai hāth hōvai asgāh ॥ nānk bhgṭā sḥā
vigās ॥ sūṇiṓai thūkḥ pāp kā nās ॥ 11 ॥

By listening, one fathomes the depths of the ocean of virtues

By listening, one becomes a Sheikh, (Spiritual head of a muslim religion order), Pir a Muslim saint, a spiritually enli sprituality), and Patshah (symbolic of royalty).

By listening, even the spiritually blind find path to realization.

By listening one fords the fathomless ocean of life.

Devotees are always in progression, O Nanak.

Listening destroys the sorrows and sins.

12

ਮੰਨੋ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਕਾਗਦਿ ਕਲਮ ਨ
ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ
ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

mṇnā kē gṭ khē nā jāi ॥ jā kō khai piḥai psḥūṭāi ॥ kāgṭh kḥm nā
likḥṇhār ॥ mṇnā kā bh krn vēcḥār ॥ aisā nām nirṇjn hōi ॥ jā kō
mṇn jāṇai mn kōi ॥ 12 ॥

Inexpressible is the condition of the believer in God's Name

Whosoever tries to express it, repents afterwards

Neither pen, paper nor the scribe

Can sit to ponder over the state of the Believer in God's Name
 Such is Name of the Immaculate Lord
 If one reflects on God's Name, one experiences it in the mind.

13

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ
 ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ
 ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

mṁnai sūrt̥ hōvai mṁ būṭh̥ ॥ mṁnai sg̥l̥ bh̥vṇ̥ kē sūṭh̥ ॥ mṁnai mūh̥
 c̥h̥ōṭā nā k̥iāṭh̥ ॥ mṁnai jm̥ kai sāth̥ nā jāṭh̥ ॥ aisā nām̥ nir̥ṇjn̥ hōṭh̥ ॥ jā kō mṁn̥ jāṇai mṁ kōṭh̥ ॥ 13 ॥

By reflecting on God's Name, mind and intellect acquire the
 divine consciousness and understanding.

By reflecting on God's Name, one gets the knowledge of all
 the spheres of the universe

By reflecting on God's Name, one does not suffer the sorrows
 of fall (into the cycle of birth and death).

By reflecting on God's Name, one does not accompany Jama,
 the god of death at the time of his death.

Such is Name of the Immaculate Lord

If one reflects on God's Name, one experiences it in the mind.

14

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ ਮੰਨੈ ਮਗੁ ਨ
 ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ
 ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

mṁnai mārg̥ ṭāk̥ nā pāṭh̥ ॥ mṁnai p̥ṭ̥ siṭh̥ pr̥gt̥ jāṭh̥ ॥ mṁnai mg̥ nā
 c̥h̥l̥ai p̥n̥th̥ ॥ mṁnai ṭhr̥m̥ sāt̥ṭh̥ sn̥b̥ṇ̥th̥ ॥ aisā nām̥ nir̥ṇjn̥ hōṭh̥ ॥ jā kō
 mṁn̥ jāṇai mṁ kōṭh̥ ॥ 14 ॥

By reflecting on God's Name, one does not find obstacles in the
 path

By reflecting on God's Name, one goes to the spiritual planes openly with honor and distinction.

By reflecting on God's Name, one's path to God does not get distracted into by-ways that lead astray.

By reflecting on God's Name, one develops affinity with Truth.

Such is Name of the Immaculate Lord

If one reflects on God's Name, one experiences it in the mind.

15

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥
ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ
ਮਨਿ ਕੋਇ ॥੧੫॥

mṁnai pāvḥ mōkḥi dūāṛ ॥ mṁnai prvārai sāṭḥār ॥ mṁnai ṭrai ṭrāṛ
gur sikh ॥ mṁnai nānk bhivḥ nā bhikh ॥ aisā nām niranjn hōi ॥ jā
kō mṁn jāṇai mn kō ॥ 15 ॥

By reflecting on God's Name, one finds the door to salvation.

By reflecting on God's Name, one leads one's family to liberation.

By reflecting on God's Name, one swims across the ocean of life and helps Guru's disciples to do so.

By reflecting on God's Name, one does not fall astray into petty begging and remains in His Grace

Such is Name of the Immaculate Lord

If one reflects on God's Name, one experiences it in the mind.

16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ
ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥ ਕਰਤੇ ਕੈ
ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ
ਸੁਤਿ ॥ ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ ਧਰਤੀ ਹੋਰੁ
ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

ਸਭਨਾ ਲਿਖਿਆ ਵੁਤੀ ਕਲਾਮ ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ
 ਕੇਤਾ ਹੋਇ ॥ ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥ ਕੀਤਾ
 ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ
 ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਪੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ
 ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

pnčh prvan pnčh prthān ॥ pnčhā pāvḥ thrgḥ mān ॥ pnčhā sōhh
 th rājān ॥ pnčhā kā gūr āk thiaān ॥ jā kō khai kraī vicār ॥ krṭā
 kai krṇai nāhē sūmār ॥ thauḥ thrm thiaia kā pūt ॥ snṭōkḥ thāp
 rkḥia jīn sūt ॥ jā kō būjhai hōvai scḥiaār ॥ thvḥai ūpr kāṭā bhār ॥
 thṛṭē hōr prai hōr hōr ॥ tīs tū bhār tūlai kvṇ jōr ॥ jēō jāṭ rṇgā kā
 nāv ॥ sbḥnā ḥikḥia vūḥiē klām ॥ āh lākḥā ḥikḥ jāṇai kōō ॥ lākḥā
 ḥikḥia kāṭā hōō ॥ kāṭā tū sūāḥiḥ rūp ॥ kāṭē thāt jāṇai kauṇ kūt
 ॥ kēṭā psāṇū ākō kvāṇū ॥ tīs tū hōō lākḥ thēōāṇū ॥ kūthṛt kvṇ
 khā vēčhār ॥ vāria nā jāvā āk vār ॥ jō tūth bhāvai sāōē bhīlē kār
 ॥ tū shā sḥāmṭ nirṇkār ॥ 16 ॥

Five are the accepted ones; five are the supreme ones.

Five ones are honored in Lord's Court.

Five ones adorn the Imperial Doors of the Lord.

The single concentration of the five ones is on Guru.

If somebody says and ponders over to describe Him

The doings of the Creator are beyond reckoning.

Dharma is the bull, the son of mercy

That holds the balance of the universe with the thread of
 contentment

If somebody finds it, he becomes Sachiar, the truthful one

How much weight does the bull has on it?

There are more and more earths and earths beyond earths

What power bears their weight underneath?

Creatures of many kinds, have many colors and names

Ever flowing pen of the Lord writes their destiny

If someone knew to write this record

How big this written record would be?

What a power fascinating beauty of Lord is?
 Who can know the manifold bounties the Giver gives?
 All expansion is created out of one Word.
 From this flew lacs of rivers
 Who can philosophize on the descriptions of creation?
 I cannot even once sacrifice myself unto Thee.
 The best is that pleases Thee
 You exist forever O Formless Lord!

17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ
 ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ
 ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ
 ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ
 ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

ਓਸਨਕੀ ਜਪ ਓਸਨਕੀ ਭੀਐਉ ॥ ਓਸਨਕੀ ਪੂਜਾ ਓਸਨਕੀ ਤਪ ਤਾਉ ॥ ਓਸਨਕੀ ਗ੍ਰੰਥ
 ਮੁਖੀ ਵਾਖਿ ਪਾਠ ॥ ਓਸਨਕੀ ਜੋਗ ਮਨ ਰਹਿ ਉਦਾਸ ॥ ਓਸਨਕੀ ਭੀਗੁ ਗੁਣ ਗਿਆਨ
 ਵੀਚਾਰ ॥ ਓਸਨਕੀ ਸਤੀ ਓਸਨਕੀ ਦਾਤਾਰ ॥ ਓਸਨਕੀ ਸੂਰ ਮੁਖ ਭੀਖਿ ਸਾਰ ॥
 ਓਸਨਕੀ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ
 ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭੀਐਉ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ 17 ॥

Countless are those who mediate upon God and countless are the
 ones who love Him

Countless worship Lord and countless sit in penance

Countless recite the books of Vedas

Countless are the yogis whose remain with minds detached

Countless are the devotees who reflect on the virtues and
 knowledge

Countless are those who practice truth and charity

Countless warriors bear the brunt of foeman's steel

Countless ones go to trance in meditation in vows of silence.

Who can philosophize on what is nature (the descriptions of
 creation)?

I cannot even once sacrifice myself unto Thee
 The best is that pleases Thee
 You are ever established (exist forever) O Formless Lord!

18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ
 ਜੋਰ ॥ ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
 ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ
 ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥

əsnkī mūrkhī anḁh ghōr ॥ əsnkī chōr hrāmkhōr ॥ əsnkī amr kr
 jāh jōr ॥ əsnkī glvḁh hṭiā kmāh ॥ əsnkī pāpē pāp kr jāh ॥
 əsnkī kūḁiār kūḁē firāh ॥ əsnkī mlēḁ ml bhkī khāh ॥ əsnkī
 niṁtk sir krh bhār ॥ nānk nēch khai vicār ॥ vāriā nā jāvā āk
 vār ॥ jō tūḁh bhāvai sāḁē bhīlē kār ॥ tū sthā slāmt nirṁkār
 ॥ 18 ॥

Countless are fools stark blind in ignorance
 Countless are thieves and parasites
 Countless despots rule by force
 Countless are cutthroats and murderers
 Countless are sinners who go sinning
 Countless are liars who move lying
 Countless filthy sustain by eating filth
 Countless slanderers burden their heads by slandering others
 Says Nanak, the lowliest of the lowly about the lowliest of the
 lowly

I cannot even once sacrifice myself unto Thee.
 The best is that pleases Thee
 You are ever established (exist forever) O Formless Lord!

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ
ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ
ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ
ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ
॥੧੯॥

əsnkḥ nāv əsnkḥ thāv ॥ əgṃm əgṃm əsnkḥ lōə ॥ əsnkḥ khḥ sir
bhār hōe ॥ əkḥrē nām əkḥrē sālah ॥ əkḥrē giān gēṭ gūṇ gāh ॥
əkḥrē likḥṇ bōlṇ bāṇ ॥ əkḥrā sir smjōg vkḥāṇ ॥ jin āh likḥā tīs sir
nāh ॥ jiv fūrmāə jiv jiv pāh ॥ jāṭā kēṭā ṭāṭā nāəu ॥ viṇ nāvai
nāhē kō thāəu ॥ kūṭhrṭ kvṇ khā vēchār ॥ vāriəā nā jāvā āk vār ॥
jō ṭūṭḥ bhāvai sāəē bhlē kār ॥ tū sthā slāmṭ nirṇkār ॥ 19 ॥

Countless are Thy names and countless are Thy places
Countless of Thy realms are inaccessible and inscrutable
Even saying countless is to burden one's head with sin

Through words is uttered Thy Name, and through words are
Thou praised

Through words is Thy theology composed, Thy songs are
hymned and Thy virtues are sung.

By writing and speaking the words is the divine poetry
composed.

Through words is shown the principle of union in our forehead.

But He who writes the destinies is above all this. His head bear
not such words. He is beyond any framework of words or language.

As God orders, so do mortals obtain.

Thy Name is manifested (has an expanse) in all that is created.

No place is without Thy Name.

Who can philosophize on what is nature (the descriptions of
creation)?

I cannot even once sacrifice myself unto Thee

The best is that pleases Thee

You are ever established (exist forever) O Formless Lord!

20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ
ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਧੈ
ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ
॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

bhīrēai hth pair tñ bhāh ॥ pāñē bhōtai ūtrs khāh ॥ mūt p lēṭē kprh
hōē ॥ bhā sābūñ ēēēai ōh bhōē ॥ bhīrēai mt pāpā kai sang ॥ ōh
bhōpai nāvai kai rang ॥ pūnnē pāpē ākhñ nāh ॥ kr kr krñā līkh lāi
jāh ॥ āpā bēj āpā hē khāh ॥ nānk hūkmē āvh jāh ॥ 20 ॥

If hands, feet and body are filled with dirt

The dirt is washed off with water

If clothes become dirty and polluted with urine or dirt

We apply soap to wash it off.

But if the mind gets defiled by sins

Imbuing it in God's Name can wash that.

Saints and sinners are so not merely by calling them so

They are so because of their deeds the imprint of which goes
written in their fate

The mortal has to eat what he has himself sown.

The mortal comes and goes by His Order, O Nanak.

21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ ਮੰਨਿਆ
ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ
ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ
ਵਾਹੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ
ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ

ਕੁਰਾਣੁ ॥ ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ
ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ
ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ ਵਡਾ ਸਾਹਿਬੁ
ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਵੈ
॥੨੧॥

tīrth t̥p th̥s̥iəð th̥t̥ th̥än ॥ jā kō pāvai t̥il k̥ä m̥än ॥ s̥ūñiəð m̥n̥niəð
m̥n̥ k̥ēṭṭā b̥h̥äəṭṭ ॥ ən̥t̥rg̥t̥ t̥īrth m̥l̥ n̥äəṭṭ ॥ sb̥h̥ g̥uñ t̥ārā mai n̥ähē
kōə ॥ viñ g̥uñ k̥ēṭṭā b̥h̥g̥t̥ n̥ä h̥ōə ॥ s̥ūəst̥ äth b̥än̥ē br̥m̥äəṭṭ ॥ st̥
s̥uh̥än̥ s̥th̥ä m̥n̥ c̥h̥äəṭṭ ॥ kv̥ñ s̥ vāl̥ä vk̥h̥t̥ kv̥ñ kv̥ñ th̥it̥ kv̥ñ vār ॥ kv̥ñ
s̥ r̥ut̥ē m̥äh kv̥ñ j̥it̥ h̥ōəð äk̥är ॥ vāl̥ n̥ä p̥äəēəð p̥nd̥t̥ē j̥ h̥ōvai l̥āk̥h̥
p̥ür̥än̥ ॥ vk̥h̥t̥ n̥ä p̥äəiəð k̥äth̥ēəð j̥ l̥ik̥h̥n̥ l̥āk̥h̥ k̥ür̥än̥ ॥ th̥it̥ vār n̥ä
j̥ōg̥ē j̥än̥ai r̥ut̥ m̥äh n̥ä k̥ōəē ॥ jā kr̥t̥ä s̥irt̥ē k̥əṭṭ s̥äj̥ä äp̥ä j̥än̥ai s̥ōəē
॥ kiv kr̥ äk̥h̥ä kiv s̥äl̥äh̥ē kiəṭṭ v̥rn̥ē kiv j̥än̥ä ॥ n̥än̥k̥ äk̥h̥n̥ sb̥h̥ k̥ō
äk̥h̥ai ik th̥ū ik siəän̥ä ॥ vd̥ä s̥ähib̥ vd̥ē n̥äəē k̥ēṭṭä j̥ä k̥ä h̥ōvai ॥
n̥än̥k̥ jā k̥ō äp̥au j̥än̥ai əgai g̥əiəð n̥ä s̥ōhai ॥ 21 ॥

Pilgrimage, penance, mercy, alms giving

If the mortal performs, he gets only a grain of honor (only some little honor)

Listening, reflecting and keeping love in the mind for God's Name

Rubs the filth off by bathing in inner pilgrimages.

All virtues are Thine, I have none.

Without practicing virtues, there can be no devotion.

The whole beautiful creation is because of the word of Brahma.

True, Beautiful Lord, Ever delighted in mind.

What was the time? What was the moment? What was the date?

What was the day?

What was the season? What was the Month?

When this creation came into being.

Pandits did not find the time; had it been there it would have been recorded in Puranas.

Even the Kazis did not discover the time; those who have been writing decrees in Kuran.

The Yogi does not know the date and time; not anyone else knows the season and the month.

The Creator who creates the creation, Himself knows it.

How should I address Thee or praise Thee, O Lord?

How to describe Thee or know Thee?

Nanak says; all are saying; each one is wiser than the other.

Supreme is the Master; Supreme is His Name; what He wills, happens; whose will prevails; who has created the creation.

If someone deems himself to be supreme, will not be honored in the life beyond, O Nanak.

22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ
ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ
ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥

pātālā pātāl lkḥ āgāsā āgās ॥ ōḍk ōḍk bhāl thkē vēd khn ik
vāt ॥ shs aṭārḥ khn ktēbā asulū ik dhāt ॥ lēkhā hōi t lēkhīāi
lēkhāi hōi vīṇās ॥ nānk vḍā ākhīāi āpē jāṇai āp ॥ 22 ॥

There are millions of nether worlds below nether worlds and the skies beyond the skies.

Tired of the endless and endless search the Vedas pronounce one thing.

The Semitic scriptures say that there are eighteen thousand (worlds); in reality One Essence is there.

If there were any written records, we could also write (on the basis of the same). Written records get destroyed and cease to exist (because the mortal dies while writing).

Admit His Supremacy; Himself He knows Himself, O Nanak.

23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ
ਨ ਜਾਣੀਅਹਿ ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀਤੀ ਤੁਲਿ ਨ
ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ ੨੩ ॥

sālāhē sālāh ātē sūrī nā pāēēā ॥ nṭhēā ētai vāh pvh smūnṭh
nā jānēōh ॥ smūnṭh sāh sūlṭān girhā sātē māl ṭhṇ ॥ kēṭhē tūl nā
hōvnē jā tīs mnṭh nā vēsrh ॥ 23 ॥

Those praising the praiseworthy do not get the cognizance (of
His extent)

The rivers falling into the ocean know not the (depths of the)
ocean.

Ocean-like great kings owning mountain heaps of wealth and
property

Equal not the ant that never forgets Him in its mind.

24

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਵੇਖਣਿ
ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ
ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ
ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥
ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ
ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

ənt̪ ä sif̪t̪ kh̪ṇ nā ənt̪ ॥ ənt̪ nā kr̪ṇai ṭhāṇ nā ənt̪ ॥ ənt̪ nā vāk̪ṇ
sūṇṇ nā ənt̪ ॥ ənt̪ nā jāpai kiəä mn̪ m̪nt̪ ॥ ənt̪ nā jāpai kēṭ̪ä äkär
॥ ənt̪ nā jāpai pärvār ॥ ənt̪ kārṇ kāt̪ä bil̪lāh ॥ t̪ä kā ənt̪ nā päəä
jāh ॥ āh ənt̪ nā jāṇai kōə ॥ bhūt̪ä khēəai bhūt̪ä hōə ॥ vdä sāhib
ūč̪ä ṭhāəu ॥ ūč̪ä ūpr ūč̪ä nāəu ॥ āvd ūč̪ä hōvai kōə ॥ t̪is ūč̪ä
kəu jāṇai sōə ॥ jāvd äp jāṇai äp äp ॥ nānk nṭhrē krmē ṭhāt̪
॥ 24 ॥

Endless are His praises and endless His descriptions.

Endless are His doings and endless His bounties

Endless is His observation and endless His perception

There is no end to know what is in His Mind

Incomprehensible is the extent of His Creation

Endless are the ends of His expanse.
 Many cry to know His end
 But His limits are not found
 Nobody knows this end
 The more we say, the more He is
 Higher is the Lord and higher is His abode
 His Name is highest of the high
 If someone reaches that much height
 Only then he can know the Higher one
 How great he is, He Himself Knows
 By His Grace He bestows His bounties, O Nanak.

25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ
 ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ
 ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥
 ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ
 ਕੋਇ ॥ ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ ਆਪੇ
 ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ
 ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਰੀ ਪਾਤਿਸਾਰੁ ॥੨੫॥

bhūtā krm likhiā nā jāi ॥ vḍā dātā til nā tamāi ॥ kātīa mṁgh jōḥ
 ṁpār ॥ kātīā gṁt nhē vēcār ॥ kātī kṁp tūth vākār ॥ kātī lai lai
 mūr pāh ॥ kātī mūrki kīāhē kīāh ॥ kātīā ḥūkī bṁūkī sḥ mār
 ॥ āh bṁ ḥātū tārē ḥātūr ॥ bṁḥ kīlāsē bṁāṁai hōḥ ॥ hōr ākī nā
 skai kōḥ ॥ jā kō kīāḁik ākṁ pāḥ ॥ ḥh jāṁai jāṁēḁā mūh kīāḥ ॥
 āpā jāṁai āpā ḥāḁ ॥ ākṁh s bṁ kāḁē kāḁ ॥ jis nō bḥsā sifṁ sālāh
 ॥ nānk pātīsāhē pātīsāh ॥ 25 ॥

His manifold benevolence cannot be written
 The Great generous Giver covets nothing in return
 Many beg for endless bravery from Him
 And many whose number is beyond any reckoning
 Many waste and exhaust lives in sensuality and self-indulgence

Many who deny after receiving His gifts
 Many fools go on eating only
 Many are condemned to anguish and hunger forever
 This is also your Bounty, O' Giver One
 Bondage and liberation are by Thy Will
 None else can say anything more.
 If any fool tries to say
 Only he knows how many blows he receives on his face
 God Himself knows and He Himself gives
 Only a few acknowledge this
 Whomsoever He bestows His blessings
 Becomes the king of kings, O Nanak

26

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ ਅਮੁਲ ਆਵਹਿ
 ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ
 ਦੀਬਾਣੁ ॥ ਅਮੁਲ ਤੁਲ ਅਮੁਲ ਪਰਵਾਣੁ ॥ ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣੁ ॥
 ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣੁ ॥ ਅਮੁਲੇ ਅਮੁਲ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ
 ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ
 ਵਖਿਆਣ ॥ ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ ਆਖਹਿ
 ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥
 ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ ਕਹਿ
 ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ
 ਕੇਇ ॥ ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ ਜੇ ਕੋ ਆਖੈ
 ਬੋਲੁਵਿਗਾਤੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

əmʊl̩ guṇ əmʊl̩ vāpār ॥ əmʊl̩ vāpārēə əmʊl̩ b̥ɪndār ॥ əmʊl̩ əvɦ
 əmʊl̩ ɭai̯ jäh ॥ əmʊl̩ b̥ɪə əmʊl̩ä smäh ॥ əmʊl̩ ʈɦrm əmʊl̩
 ʈɦēbāṇ ॥ əmʊl̩ ɭul̩ əmʊl̩ prvāṇ ॥ əmʊl̩ bkɦsēs əmʊl̩ nēsāṇ ॥
 əmʊl̩ krm əmʊl̩ fũrmāṇ ॥ əmʊl̩ə əmʊl̩ äkɦiəä nä jāə ॥ äkɦ äkɦ
 rhā ɭiv ɭäə ॥ äkɦh vāʈ pät̩ pũrāṇ ॥ äkɦh pɦä krɦ vɦɦiəäṇ ॥ äkɦh
 brmā äkɦh iɦʈ ॥ əäkɦh gũpē ɭai̯ gũvɦʈ ॥ äkɦh ēsr äkɦh siʈ ॥
 äkɦh kät̩ä kē̩t̩ä bũʈ ॥ äkɦh ʈhānv äkɦh ʈhāv ॥ äkɦh sũr nr mʊn̩ jn

sāv ॥ kātā ākḥh ākḥh pāh ॥ kātā kh kh út út jāh ॥ ātā kētā hōr
 krāh ॥ t̃ā ākḥh nā skh kāēē kāē ॥ jāvd bhāvai t̃āvd hōē ॥ nānk
 jānai sāchā sōē ॥ jā kō ākḥai bōlūvigārḥ ॥ t̃ā t̃ikhēōai sir gāvārā
 gāvār ॥ 26 ॥

Peerless are Thy virtues; peerless Thy deals.

Peerless are Thy dealers and priceless Thy treasures.

Peerless are the customers who come to Thee and go with
 priceless purchases.

Peerless is Thy love and peerless those who immerse themselves
 in Thy love.

Peerless is Thy Divine Law and peerless Thy Court

Peerless are Thy scales, weights and measures and peerless Thy
 accepted ones.

Peerless are Thy blessings and peerless Thy mark of acceptance

Peerless is Thy Grace and peerless Thy commands.

Peerless and priceless cannot be even called so

Saying and praising Thee again and again, Thy devotees
 remained in Thy trance.

Those reciting Vedas and Puranas say,

The learned ones delivering discourses say

Brhama and Indra say

The Gopis and Govind say

Shiva and Siddas say

Countless ones blessed to say are saying

Demons and gods say

Divine ones, men, Munis and servants are saying

How many are saying and how many try to say?

Many are departing after saying and saying

If He creates as many more as already created

They cannot say Thy virtues

As it pleases Thee it occurs

The True one knows that Himself, O Nanak

If someone says after spoiling the words, that he could describe
 God,

He would be recorded as the greatest fool among fools.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ
 ਕੇਤੇ ਵਾਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ ਗਾਵਹਿ
 ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ
 ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ
 ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ ਗਾਵਹਿ
 ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ
 ਵੀਰ ਕਰਾਰੇ ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ ਗਾਵਹਿ
 ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ
 ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ
 ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ ਹੋਰ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ
 ਕਿਆ ਵੀਚਾਰੇ ॥ ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ
 ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ
 ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ
 ਵਡਿਆਈ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੋ ਪਾਤਿਸਾਹੁ
 ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

sō thr kāhā sō ghr kāhā jīt bh srb smālē ॥ vājā nākh anāk asnkā
 kāṭā vāṇhārā ॥ kāṭā rāg prē siṭh khēon kāṭā gāvṇhārā ॥ gāvṇ
 tūhnō pṭhṇ pāṇē baisṇtr gāvai rājā ṭhrm ṭhūṭārā ॥ gāvṇ chit gupṭ
 līk jāṇh līk līk ṭhrm vēcārā ॥ gāvṇ ṭsr brmā ṭhāvē sōhn sṭhā
 svārā ॥ gāvṇ inṭh ṭhāsṇ baiṭā ṭhāvṭiṭā ṭhr nālā ॥ gāvṇ siṭh
 smāṭhē ṭnṭhr gāvṇ sāṭh vicārā ॥ gāvṇ jīt sṭē sṇṭōkṭē gāvṇ vēr
 krārā ॥ gāvṇ pndit prṭhn rkṭṭsr jūg jūg vāṭhā nālā ॥ gāvṇ
 mōhṇṭōā mn mōhn sūrgā msṭ pṭiṭālā ॥ gāvṇ rṭn ṭpāṭā ṭrārā
 ṭṭṭṭ ṭṭṭṭ nālā ॥ gāvṇ jōṭh mhābṭ sūrā gāvṇ kṭāṇē cṭārā ॥ gāvṇ
 kṭnd mndṭ vrbṭndā kr kr rkṭā ṭhārā ॥ sāṭē ṭṭṭṭnō gāvṇ jō ṭṭṭ
 bṭāvn rṭā ṭrārā bṭgt rsālā ॥ hōr kāṭā gāvṇ sā mai chit nā āvn nānk
 kiṭā vēcārā ॥ sōṭē sōṭē sṭhā scṭ sāhib sācṭā sācṭē nāṭē ॥ hai
 bṭē hōṭē jāṭ nā jāṭē rcṭnā jin rcṭāṭē ॥ rṇṭē rṇṭē bṭāṭē kr kr

jinsē māsiā jīn ūpāē ॥ kr kr vākhai kētā āpnā jiv tīs thē
vdiāāē ॥ jō tīs bhāvai sōē krsē hūkm nā krñā jāē ॥ sō pātisāh
sāhā pātisāhib nānk rhñ rjāē ॥ 27 ॥

What is the type Gate; what is the type of mansion

Sitting wherein Thou takes care of all,

How many endless heavenly musical sounds of innumerable
types resound there and how many musical players sing Thy praises
there

How many of the musical measures and singers sing Thy praises
there

Air, water, fire sing Thy praises; sings Thee the king at the door
of religion

Sings Thee the Chitra Gupt who knows all from the records and
who reflects Dharma (justice) by writing the records of our deeds

Shiva, Brahma and the goddess ever beautiful and ever blessed
by Thee, sing Thy praises

Sings Thee the Indra sitting on his throne along with other
deities at Thy gate.

Sing Thee the Sidhas in their meditation and sing Thee the
contemplative hermits

Sing Thee the celibates, the truthful and contented ones and sing
Thee the indomitable

Warriors.

Sing Thee learned Pandits (Scholars) and seers along with their
Vedas (Scriptures) of all ages

Sing Thee the captivating damsels enamoring hearts in heaven,
earth and the nether regions

Sing Thee Thy created Jewels along with sixty-eight places of
pilgrimage

Sing Thee brave warriors, mighty heroes, fighters and Sing Thee
the four sources of life in the creation

Sing Thee the earthly regions, the heavens and the worlds
created and sustained by Thee

Sing Thee those whom Thou liketh, Thy devotees imbued by
Thee rejoicing in ecstatic delight (of Thy nectar)

Sing Thee many more whom I remember not; how can I recount them all O' Nanak!

He alone is the Ever True Master

Truthful is He and true is His name

He is and shall ever be; he never goes and will never go-The One who has created the creation

The One who has created His Mayia (creation) in multi colors and kinds

He creates and watches His creation as it pleases His Honor and Greatness.

He will do whatever he wills to do; none can dictate Him.

That Master is the Master of the Masters and the Emperor of the Emperors

(Love to) live in His Will, O' Nanak.

28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ
ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ
ਜੀਤੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ
ਵੇਸੁ ॥੨੮॥

mūnthā sntōkh srm pt̃ ḥōlē ḥiāñ kē krh bibhūt̃ ॥ kīnthā kāl
kāiārē kāiōā jūgt̃ dṁdā pr̃t̃it̃ ॥ āē p̃nthē sg̃l j̃māt̃ē mn jēt̃ai jg
jēt̃ ॥ āthās̃ t̃isai āthās̃ ॥ āth̃ onēl̃ onāth̃ onāht̃ jūg jūg ākō vās̃ ॥
28 ॥

Make contentment thy earrings, modesty and dignity thy pouch and contemplation the ashes to smear thy body.

Let the thought of death be thy patched coat in rags to cover thy chaste body, and staff of faith be thy device.

O! The 'Aye Panthis' (a sect of hermits in Guru's times) and whole other sects

"Conquer the world by conquering thy mind"

Obeisance, O' I pay my obeisance to Him!

Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ ਆਪਿ ਨਾਥੁ ਨਾਥੀ
ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ
ਆਵਹਿ ਭਾਗ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ
ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

bhūgti giān thāiā bhṇḍārṇ ghṭ ghṭ vājḥ nāth ॥ āp nāth nāthē sbh
jā kē riṭh siṭh avrā sāth ॥ sanjōg vijōg dui kār chālvh lākhā āvh
bhāg ॥ āthās tisai āthās ॥ āth anēl anāth anāht jūg jūg ākō vās
॥ 29 ॥

Let divine knowledge be your food, compassion be the food
stock

The divine music resounds in everybody

He Himself is the Lord, the Nath (a sect among yogis known for
pricking their noses) who has strung His subjects according to His
will.

Having wealth and occult powers is a different taste (because it
estranges us from God)

The function of the creation is due to the law of union and
separation.

All receive their share as the Lord ordains

Obeisance, O' I pay my obeisance to Him!

Who is the Primal, Pure Being, The Eternal, Immortal and
Immutable Lord Ever Alike in all the ages.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ
ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ
ਵੇਖੇ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ
ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

ākā māṭhē jūgti viāṭhē tin chālā prvaṇ ॥ ik sansārē ik bhṇḍārē ik
lāṭhē dhībāṇ ॥ jiv tis bhāvai tivai chāvai jiv hōvai furmāṇ ॥ ṭh

vākhai ōnā nṯhr nā āvai bhūṭā āh vidāṇ ॥ āṭhās ṭisai āṭhās ॥ āṭh
ənēl ənāṭh ənāṭh jūg jūg ākō vās ॥ 30 ॥

One Primordial Mother, the mythical goddess,
Wedded under plan for the propagation of the creation
Gave birth to three celebrated offspring, three approved
disciples

First the Creator, second the Sustainer and third the destroyer
They perform as it pleases Him and as His order comes
It is a great wonder that He watches over them but they behold
Him not

Obeisance, O' I pay my obeisance to Him!

Who is the Primal, Pure Being, The Eternal, Immortal and
Immutable Lord Ever Alike in all the ages.

31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ
ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ
ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥

āsṇ ṭōṭ ṭōṭ bhṇḍār ॥ jō kiṣṭ pāṭaiā s ākā vār ॥ kr kr vākhai
sirjṇhār ॥ nānk scṯā kē sācṯī kār ॥ āṭhās ṭisai āṭhās ॥ āṭh ənēl
ənāṭh ənāṭh jūg jūg ākō vās ॥ 31 ॥

His seat is in all the planes of creation full of munificent stores
Whatever was put into them was put once for all

Creates and creates the Creator His creation and beholds it
True is the creation of the Truthful One, O' Nanak.

Obeisance, O' I pay my obeisance to Him!

Who is the Primal, Pure Being, The Eternal, Immortal and
Immutable Lord Ever Alike in all the ages.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋਤਾ ਆਖੀਅਹਿ ਏਕੁ
ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ
ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥੩੨॥

ik khū jēbhāu lkh hōh lkh hōvh lkh vēs ॥ lkh lkh gāṛṛā ākhēoh āk
nām jgthēs ॥ āṭ rāh pṭ pvrhēoh ckhēohai hōh ikēs ॥ sun glā ākās
kē kētā āoh rēs ॥ nānk nṭhrē pāohēohai kūrkhē kūrkhai ṭēs ॥ 32 ॥

If one tongue grows into a hundred thousand tongues,

Again that hundred thousand grows into twenty hundred
thousand

And if one tongue repeats hundred thousands of times the only
one Name of the Lord of the world,

In this way lie the honorable stairs that lead God wards by
ascending which one attains oneness with Him,

On hearing of the heavens even insects are aspired to ascend
towards these heights.

This attainment (Union) is obtained only through His grace, O
Nanak

Those who say otherwise are babbling falsehood which is bound
to fail.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਜੀਵਣਿ
ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ
ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

ākṛṇ jōr chūpai nh jōr ॥ jōr nā mṅgṇ khāṇ nā jōr ॥ jōr nā jēvṇ mrṇ
nh jōr ॥ jōr nā rāj māl mn sōr ॥ jōr nā sūṛṭē giān vēcḥār ॥ jōr
nā jūgtē shūtai snsar ॥ jis hth jōr kr vākḥai sōh ॥ nānk ūtm nēcḥ
nā kōh ॥ 33 ॥

By power one cannot speak; by power one cannot keep silence
 By power one cannot beg; by power one cannot give
 By power one cannot live; by power one cannot die
 By power one cannot get any regime or wealth for which the
 mind makes so much of noise

By power we cannot concentrate, get wisdom or knowledge
 By power we cannot obtain the device to get liberation from
 bondage of the world

Let the one who thinks he has power in arms, may try and see
 what he can do

Nobody is high or low, O' Nanak.

34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ
 ਬਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ
 ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
 ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ
 ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਧੈ ਜਾਇ ॥੩੪॥

rātī rūtī thitī vār ॥ pvn pāṇē ognē pātāl ॥ tis vicḥ ṭhrtē thāp
 rkḥē ṭhrm sāl ॥ tis vicḥ jēō jūgt kā rṅg ॥ tin kē nām anāk anant
 ॥ krmē krmē hōē vēcḥār ॥ scḥā āp scḥā ṭhrbār ॥ ṭithai sōhn pncḥ
 prvāṇ ॥ nṭhrē krm pvai nēsāṇ ॥ kcḥ pkāōē ōthai pāē ॥ nānk
 gōiōā jāpai jāē ॥ 34 ॥

God created nights, seasons, dates and days.

Air, water, fire and nether regions.

In these He has established earth as a place for practicing
 righteousness and meriting religion (Dharamsal).

In this, there are creatures of devised colour and kind.

Who have countless endless names.

He Himself is True and True is His court.

In His court, the accepted five (saints of the Lord) sitting in
 grandeur look graceful.

They are blessed with His mark of acceptance with His Grace only.

The raw and ripe are judged there.

This can be seen by arriving at place, O' Nanak.

35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ ਕੇਤੇ ਪਵਣ ਪਾਣੀ
ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾਤਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ
ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ
ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

ਧਰਮ ਕੰਨ੍ਹ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਕੰਨ੍ਹ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ ਕੇਤੀਆ ਪਵਨ ਪਾਣੀ
ਵੈਸੰਤਰ ਕੇਤੀਆ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੀਆ ਬਰਮਾ ਘਾਤਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕਾ
ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੀਆ ਕੇਤੀਆ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੀਆ ਇੰਦ
ਚੰਦ ਸੂਰ ਕੇਤੀਆ ਕੇਤੀਆ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੀਆ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੀਆ ਕੇਤੀਆ
ਦੇਵੀ ਵੇਸ ॥ ਕੇਤੀਆ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੀਆ ਕੇਤੀਆ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ
ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੀਆ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੀਆ
ਪਾਤ ਨਰਿੰਦ ॥੩੫॥

Such is the dharma (law of God) in the region of Dharma.

Now I speak about the nature of the region of Knowledge.

Therein we find many winds, waters, fires and many gods that preserve and destroy (Kahans and Mahesh)

Many creative agencies (Brahmas) are creating many types of forms in countless colours, appearances and attires.

There are many action regions, hills, and many Dhruks receive the instructions there.

Many gods of rain (Ind), moons, suns and many and many of spheres and countries are there.

Many Sidhas (who have attained perfection), Buddhas (those who have attained enlightenment, Naths (who have attained mastery in Yoga) and countless and countless forms of goddesses are there.

Many gods, demons, sages, many oceans full of jewels are there
Many sources of life, forms of speech, many rulers and kings are there.

Countless are forms of knowledge there, and countless numbers of servants of God are there.

Even an end has no end there, O' Nanak.

36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ ਸਰਮ
ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾਤਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ
ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ
ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

giəän kīnd mh giəän prc̥nd ॥ t̥ithai nāth binōth kōd annd ॥ srm
kīnd kē bāṇē rūp ॥ t̥ithai ḡhārk̥t̥ ḡhārk̥ēai bhūt̥ anūp ॥ t̥ā kēōā
ḡlā kthēōā nā jāh ॥ jā kō khai pishai ps̥hūt̥ā ॥ t̥ithai ḡhārk̥ēai sūt̥
mt̥ mn būth ॥ t̥ithai ḡhārk̥ēai sūrā siṭhā kē sūth ॥ 36 ॥

In the region of Knowledge, divine knowledge is greatly resplendent.

The divine melodies playing endless music, joy, millions of ecstatic delights are there.

Beauty is the spiritual language of the region of spiritual labor.

The stuff forged into creation therein is extremely beautiful.

This (forging) is beyond description,

The one who says, repents in the end (over his failure).

Therein inner consciousness, wisdom, mind and intellect are forged.

Therein forged is the divineness of gods and perceptive wisdom and genius of ascetics.

37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ

ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ
ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚ
ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ
ਵਰਭੰਡ ॥ ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ
ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ
ਸਾਰੁ ॥੩੭॥

krm kñnd kē bāṇē jōr ॥ tithai hōr nā kōṓē hōr ॥ tithai jōth mhabl
sūr ॥ tin mh rām rhioā bñrpūr ॥ tithai sētū sētū mhimā mäh ॥ tū
kā rūp nā kthnā jāh ॥ nā ōh mrh nā tīgā jāh ॥ jin kai rām vsai mn
mäh ॥ tithai bñgt vsh kā lō ॥ krh ɔnñth scñā mn sō ॥ scñ kñnd
vsai nirñkār ॥ kr kr vākñai nñr nihāl ॥ tithai kñnd mndl vrbñnd ॥
jā kō kthai tū ɔñt nā ɔñt ॥ tithai lō lō ākār ॥ jiv jiv hūkm tīvai
tīv kār ॥ vākñai vigsai kr vēñkār ॥ nānk kthnā krññā sār ॥ 37 ॥

Spiritual might is the language of the region of Grace.

Nothing else prevails there.

Mighty warriors, most powerful heroes and brave ones are there.

Rama dwells fully in them.

The ladies of great caliber like Sita drenched in the eternal love
and praise of Lord Rama are there.

Their beauty is beyond description.

They neither die nor are deceived.

In whose mind God abides.

There are many worlds there in which devotees dwell.

They rejoice the presence of the True One in their mind.

The Formless Lord abides in the region of truth

He rejoices by beholding His creation and fills them in ecstatic
delight by His Munificent Grace

Therein exist the planes, heavens and universes.

If someone describes it, one may say, even endless is its end.

Therein abide the numerous created worlds and manifest forms.

As is His Mandate, so are His functions.

He beholds and thinks of His creation and keeps Himself in progression.

Any description of such essence is very hard to express.

38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ ਭਉ ਖਲਾ
ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ
ਟਕਸਾਲ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ
॥੩੮॥

jit pāhārā dhīrj suniāār ॥ ahrṇ mṭ vāḥ hthēāār ॥ bhūḥ khilā ogn
tp tājā ॥ bhāṇḍā bhāḥ āmrit titt dhāl ॥ ghṛīḥēai sbḥ scḥē tksāl
॥ jin kḥ nḥr krm tin kār ॥ nānk nḥrē nḥr nihāl ॥ 38 ॥

Let chastity be smithy, patience the goldsmith.

Wisdom be anvil, Vedas (knowledge) the tools.

Fear of Lord be the bellows, austerity be the burning fire.

Devotional love be the crucible in which forge the Amrit, the immortal nectar.

Mint the Word in the true mint.

Whom the Gracious Lord casts His Gracious Look, they toil and succeed doing such karma in a true mint.

They are enraptured after being blessed with Grace by the Graceful Lord, O' Nanak. The Graceful Lord by His Grace makes them happy forever, O' Nanak.

ਸਲੋਕੁ ॥

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ
ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ ਕਰਮੀ
ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

slōk ॥

pvṇ gūṛú pāṇē piṭā māṭā ṭhṛṭ mḥṭ ॥ ṭhivs rāṭ
 ṭhúṇ ṭhāṇē ṭhāṇiṭā kḥāṭai sgṭ jgṭ ॥ cḥṇgiṭāṇēṭā būriṭāṇēṭā
 vāḥḥai ṭhṛm ḥṭhūr ॥ krmē āpō āṇē kā nāṭḥai kā ṭhūr ॥ jinē nām
 ṭhiṭāṇiṭā gēā mskṭ gḥāl ॥ nāṅk ṭāmúkhūṭlā kāṭē sḥṭē nāl
 ॥ 1 ॥

Saloka

Air is the Guru, Water is the father, and vast earth is the mother.

Both day and night are male and female nurses,

The whole world plays in the cozy lap of mother-earth.

Our good and evil actions are put forward in the presence of
 Righteous Judge called Dharma.

By their own actions (karmas), some are near Him and some are
 far.

Those who have contemplated upon Lord's Name,

Have succeeded in their endeavor.

Their faces illuminate with divine light O Nanak (because they
 have been liberated),

Many more are granted the eternal freedom along with them.

— CHAPTER FIVE —

*Glossary with Detailed Analysis of
Concepts in Japuji*

A. 'NAAM-SIMRAN':

'Satnaam' is the second 'sabada' followed just by 'Ik Oinkar'. Satnaam reveals that 'naam' is life; 'naam' is a life force. 'Naam' is the source of an inner spiritual force to be enkindled within with the help of 'jap'. We find the Guru saying, "The God Himself created His-own-self and created He Himself the Name. Secondly, He made the creation. Seated on his throne, He rejoices by beholding the creation."¹ It means that God's Name is the God Himself. 'Naam' which blesses us with "charhdi kala" was created by the God before the creation and 'chao' i.e. delight, symbolic of 'chardi kala' is the characteristic of the God Himself. The Guru says, "Thy Name alone serves the world. This alone is my hope and the support for my life."² "Those who are blessed with the God's Name, are the recipients of God's Grace since long, O, Nanak."³ "Those who have pondered on the Name, have toiled hard to finally win the emancipation. Their faces shine bright, O, Nanak. Many shall be emancipated along with them."⁴ Their shining faces reveal their 'chardi kala' state of mind. The emancipation of many alongwith them is an indication of 'sarbat da bhal' at the hands of a 'naam-rasya'-- movement of the individual enlightenment within towards collective enlightenment for the welfare of all.

Such great importance is given to God's Name that the Guru says, "My wealth and my youth are Thy Name, O, God, and still waist-band is that of contentment."⁵ Even 'satguru' is born out

'naam'. The Guru says, "None can unseat those who have been installed as 'satgura' by the God. Within them is the Name Treasure and through Name they are born and manifested. They worship God's Name and believe in nothing but Name. Name is truth. Ever imperishable is True Name."⁶

The ever-ascending force in Sikhism is God's Name and we find it endorsed by the Fifth Nanak: "Only God's Name is found in the house of Nanak."⁷

The best endeavor at inner spiritual enlightenment is our whole hearted dip into God's Name. The Guru adds, "Other endeavours will be of no use to you. Have a blessed company of the Godwardly congregation of the God-loving people i. e. 'sadh sangat' and concentrate only on the God's Name."⁸

In *Japuji*, the Guru makes us aware of the importance of methods of developing love for the Almighty in the form of singing, hearing and believing: "Sing and hear God's Name with love reposed in one's heart for the God."⁹ He also lets us know of the importance of believing in His Name with love and devotion: "Such great is the stainless Name of the Immaculate God that those who obey him and put faith in God's Name, understand the Name within their mind."¹⁰

"By hearing the God's Name, one gets command on inner mysticism of hermits followed by inner wealth. By hearing the God's Name, one gets command on inner mysticism propounded by the 'yogis' and the hermits and the inner spiritual wealth. By hearing God's Name, one becomes the possessor of nine treasures, gets the contentment within one's mind and starts concentrating on God's holy feet. By hearing God's Name, easy revelation leading to spiritual comfort, self-purity, self-discipline emerges within and death does not come near. Light sprouts up within and darkness starts vanishing. Knowledge of one's self comes and one profits God's Name. By hearing God's Name, sin goes and pure truth enters our being. One gets spiritual sparkle on one's face by having the God's Name. The Guruwardly meditates on the God's Name."¹¹

"The mind gets stability, peace and satisfaction by hearing the God's Name and shuns affliction. By hearing the God's Name, the

God's Name sprouts in one's heart and one gets recognition in God's court."¹²

The Guru says, "Whosoever hears with ears God's Name and God's Divine word in the form of 'Bani', he gets imbued with the God's love."¹³

The Guru says that we will have to practically accept with determination that the repetition of the God's Name is the main purpose of our life; we will have to know and understand that there are no two thoughts about it. We will have to be firm and resolute about it. We should become ardent believers in the God's Name. In *Japuji*, the Guru gives the detailed description of those who are the ardent believers in the God's Name and finally declares: "Inexplicable is the condition of the believers of the God's Name. Even if we try to describe their condition, we will have to repent afterwards because their condition is inexplicable."¹⁴

"There is no paper, pen and scribe with whom we can sit to describe the state of the God's obeyer."¹⁵ "By obeying God's name, spiritual comfort sprouts in one's mind and one comes in 'charhdi kala'. One gets respect in God's court and the God comes to live in ones heart. One easily crosses the word ocean without any hindrances. The path of life becomes clear because the whole light of the God lies in God's Name. Nanak says that one becomes the obeyer of God's Name with the bliss of the Spiritual Master. When one meets the Spiritual Master, one becomes an obeyer of God's Name. But this bounty of the God's Name can be blessed by God Himself only."¹⁶

"By becoming an obeyer of the God's Name, one saves one's lineage and the whole of the one's family crosses the world ocean. Those who ingrain God's Name in their heart by becoming the obeyer of the Name, save the whole congregation of their followers. The obeyer of the God's Name whose tongue receives the ecstatic delight by repeating His Name is saved by listening to the God's Name. By becoming obeyers of the God's Name, the hunger and affliction goes and they take the God's Name to their hearts. Those who sing the God's Name O, Nanak, do so with the blessings of the spiritual master."¹⁷

"By believing in God's Name, the evil intellect goes, and a positively good intellect erupts up in one's mind. The pride represented by I-am-ness goes and all the diseases vanish away. God's Name erupts up and one easily gets the spiritual comfort. Peace rises within the mind and God comes to live in one's mind. Nanak says that God's Name is a precious pearl which the Guruwardly obtain by meditating the God."¹⁸

"By believing in the God's Name, concentration rises and the God's Name blesses us with Godwardly intellect. Virtues and spiritual comfort come with God's Name. Superstitions vanish away and afflictions do not torture us. By becoming an obeyer of the God's Name, we start singing the God's praise, which washes out our sinful intellect. One becomes an obeyer of the God's Name, O, Nanak, by having a complete Spiritual Master but that is a bounty given by God Himself."¹⁹

The Guru says that greatest of all, which blesses us with an ascending force is the treasure of 'naam': "Nothing equals God's Name: I have seen all this by strong tests and trials."²⁰

"The wealth of God's Name is purest of the pure";²¹ it purifies all. The Guru says, "The whole world is sick. God's Name is the only medicine. The filth of sin is attached to man in the absence of True Name."²²

The Guru says, "Thy Name, O, God, Thou who is the infinite Creator, alone and nothing else is the cure of all the ills."²³

Relating the importance of 'naam' in man life, Guru says, "The wealth and commodity of God's Name is within my heart. So great and unique is this wealth that it does not catch fire, nor can it be stolen by the thieves. It does not drown nor gets the owner of this wealth punished by anybody. Such is the greatness of this wealth that one's time passes in it as if one is colored in complete spiritual comfort and equipoise. The Guru tells his brethren to harken one beautiful thing and that is that no one can obtain supreme salvation without this great wealth."²⁴

"Such is the greatness of God's Name that even a mere iota of it effaces the countless sins."²⁵

With so much of importance of the God's Name we find the Guru equating the God's Name with the God's Himself. "Thy Name is the Formless God. By talking Thy Name, man does not go to hell."²⁶

If one's soul and intellect is defiled with sins, it can only be washed and cleaned with the color of the God's Name.²⁷

Even the God's creation is the manifestation of the God's Name. "God is immanent in his creation and there no place without him and His Name."²⁸ This idea is further endorsed when the Guru says, "Thy will works in four directions, O, God, and Thy name is pervading the four sides of the Nether world as well. True God's Name pervades in all and one meets the God by God's grace."²⁹

While describing 'satsangat' i.e. the society of the saints, the Guru says that only that is the society of saints where only God's Name is propagated. Nanak says, "The Guru has made me understand that the God has ordered to ponder over the Name alone."³⁰

That is why the Guru prays: "Bless me with such greatness that I may remain attached to Thy Name."³¹

The Guru makes us aware: "The treasure of the God's Name is within all but only the rare ones obtain it by the Guru's Grace."³²

The Guru says, "Truth pervades all and through the True Name is He seen. Nanak says that 'naam' is the treasure of bliss, which is shown by the perfect Guru."³³ "This great inexplicable power, which is 'naam', is infinite, invisible and incomprehensible. Beloved Name Nectar is extremely sweet."³⁴

B. DEFINING 'NAAM':

How to define 'naam' which has been given so much importance in Gurbani? Different authorities have tried to define it differently. 'Naam' is a Sanskrit derivative from 'num' or 'naman', which means "giving name or meaning to something."³⁵ Bhai Vir Singh says, "In Gurbani 'naam' is a word denoting the God and His order."³⁶ We find that Gurbani denotes two types of 'naam'. The first type is descriptive – the one that can be written, spoken, heard and

described. Linguistically, it is limited to the sphere of language. The second type is spiritual, limitless and endless in nature. It can be termed as transcendental because it deals with a limitless and an endless power, which is highest of the high and purest of the pure. It is the medium through which the endless God regulates His dictates and does the creation of the world through 'naam'. "It is 'naam' which sustains all creatures, all regions, the sky and the nether world and all forms of habitations and the places. All are saved by hearing the God's Name."³⁷ The third Guru says, "All was created by Name."³⁸ In Asa, the Guru says, "O, Nanak, all is in the power of 'naam'. One gets it only with the great good fortune."³⁹ The Guru lays a lot of stress on the importance of 'naam' and says, "naam' is the essence which is the most exalted of all."⁴⁰

We find that the descriptive names of the God deal with the written, spoken or the heard word. Guru says, "Through words Thy Name is uttered and through words Thou art eulogized. Through words we get the knowledge, sing Thy praise and Thy attributes. Through words we write and speak Thy praise and through words, the destiny of the mortals is written on their brows. But the God, who writes these destinies, is free from it. As He ordains, so do men obtain."⁴¹

The Guru says, "Innumerable are Thy names and infinite are Thy forms. No body can explain Thy attributes."⁴²

We find the Guru showing a lot of love for any type of names of the true God. The Guru says, "I sacrifice unto Thy Names: how-so-many Thy names may be, O, God."⁴³

From this we deduce that the Guru gives equal importance to the descriptive or the attributive names of the God. The fifth Guru Arjun Dev says, "The tongue utters Thy descriptive names. 'Satnaam' is Thy old original name."⁴⁴

The transcendental name travels beyond the barriers of language. It can not be seen or heard. The second Guru says, "It can be seen without the eyes, can be heard without the ears and spoken without the tongue."⁴⁵

The third Guru says, "The esoteric name of the God is

manifested in Kalyuga. The God manifests Himself in all the corners."⁴⁶

The Guru says, "The transcendental name of the invisible and incomprehensible God is infinite."⁴⁷

"By practicing the immaculate Name, one is blessed with high status and is rendered the loftiest of the lofty."⁴⁸ We experience the stage of 'charhdi kala' when we meditate on the holy name of the pure God who is highest of the high and the purest of the pure. The famous English scholar of Sikhism, W. H. Macleod finds the characteristic difference between descriptive and the transcendental name of the God. To quote W. H. Macleod, "We may note the radical difference between the Name of God and names of God. Hari, Ram, Parmeshwar, Jagdish, Gopal, Allah, Khuda, Sahib these are but names and none are essential. Some do, indeed, bear a special significance as in the case of Nirankar and Niranjan but even these do not constitute the Name, although they express aspects of it. The Name is total expression of all that God is and this is truth. "Sat-Nam": His name is Truth. Meditate on it and you shall be saved."⁴⁹

Thus, we find that 'naam' is which so frequently referred to in *Sri Guru Granth Sahib*, is the great power which sustains the whole world. To quote Sharad Chander Verma, "With his one word, in cosmic of creation, with its vast expanse, the rivers of life came forth. The marvel of His creation and their evolutes are beyond all description. Creation here is viewed as having evolved from the 'Word', the 'Shabad' of Braham with the interplay of sound vibrations, giving rise to matter and prakirti from Akash by consummating fission. In the very fine layers and sub stratum of creation, there is essential perfect order with its continual functional and optimum efficiency. The vibrant rivers of life are, then, a manifestation of this co-presence, having the essential properties of intensification under dominant volitional control, revealed positively and simultaneously."⁵⁰

We find that the descriptive Name of God deals with a physical frame while the transcendental name deals with astral frame. Dr. Gurdeep Singh in his thesis on the concept of creation in Guru Nanak Bani says, "The God's order is 'sabada' in its astral form and

terrestrial in its physical form."⁵¹ We find 'naam' and 'sabada' used as synonyms in *Sri Guru Granth Sahib*.

C. 'SABAD' AS UNSTRUCK MUSIC ('ANAHAD-SABADA'):

The Guru says, "The one who shows the God's abode within the man's mind home, he is the omnipotent and omniscient 'satguru'. The God is manifest in the tenth gate where the celestial strain resounds to the sound of five musical instruments."⁵²

From the above discussion, it becomes clear that 'naam' is not mere words, but a great power, which sustains us and dwells within us: 'Naam' is "infinite, invisible and imperceptible."⁵³ The Guru gives us the hints that there are sweet melodies in 'naam', which can be heard by our soul. There is sweet nectar in 'naam', which can be tasted by the soul. The Guru says, "The ambrosial Name of God pleases my soul and mind. My mind finds the taste of Thy 'naam' melodious and sweeter than any thing else. It has dismantled the abode of sorrow."⁵⁴

'Naam-Simran' is something which changes the whole personality of the devotee and all these changes are positive in nature. One becomes loving, humble, sweet and helping in nature. With the passage of time it becomes a way of life. To quote Cole and Sambhi, "Naam-simran' is not a saying of words but it is a transforming of personality through practice. As Namdev once said, it is like a girl carrying a pitcher of water on her head; eventually she is able to walk almost oblivious of it. Though Sikhs may use a mala (woollen rosary) when they say 'Waheguru' it should be clear by now that 'nam-simran' is a serious spiritual discipline. Guru Nanak himself warned against formal, meaningless incantations:

"By mere utterance with the tongue Your bonds are not loosed,
For egoism and doubt do not leave you.

Through utterance one does not ascend to God. When, by grace, the God is enshrined in the mind, and then alone is the fruit harvested.

The discipline of nam simrani is not easy. Many Sikhs do not attain perfection but the ideal of 'jivan mukti' is possible and worth achieving.

By prayer I live, without it I die, The Name of the True one is hard to say.”⁵⁵

It should be kept in the mind that ecstatic delight one gets in ‘naam simran’ does not emanate from external linguistic Names of the God but from the great spiritual power of ‘naam’ which is within everybody and which will have to be illumined within by becoming Guruwardly to obtain spiritual, inner enlightenment.

D. UNPARALLELED ‘NAAM’:

The Guru says, “Meditating on God’s Name is the best kind of worship. Alms and the charity of any kind and amount and various religious deeds do not equal ‘naam’. It does not come at par with the contemplation of the God’s Name. Those who have obtained ‘Naam’, have got it because they became the recipients of the God’s grace since long in their previous births.”⁵⁶ Reading of the scriptures, charity of any kind, going to pilgrimage or any kind of penance may not help to obtain spiritual ‘charhdi kala’ which we can get by meditating on the God’s Name. It means that the God’s Name is the most supreme kind of worship. Other types of worships can not equal ‘naam’. The Guru says, “Best pilgrimage is ‘naam’. We should go to the real place of pilgrimage which is God’s Name and should take bath in the pilgrimage of ‘sabada’ which brings inner divine knowledge.”⁵⁷ Meditation of God’s Name is above all types of penance. Body tortures can not bring salvation for us. After giving details of different types of penance, the Guru finally concludes that nothing equals God’s Name. “All this I have seen through tests and trails.”⁵⁸

“God’s Name turns darkness into light.”⁵⁹ “Other tasks without God’s Name are useless.”⁶⁰ “Name is the force of the imperishable God which in the form of God’s Will, Order, Law, Three-virtues, Soul of the Creatures, Light, Five elements etc., is the base of the whole world. All this is created by that force and the same force (the force of God’s Name) keeps it stable.”⁶¹

When God’s Name enters our being, we start becoming virtuous and truthful. God’s attributes start entering our personality. The characteristics of the God start becoming visible in our personality.

The Guru says, "Only Name is there in the house of Nanak."⁶² "Be in the company of saints and meditate only on the God's Name. Other works will be of no use to you."⁶³ Such great is the importance of 'naam' that the Guru says that it existed even before the creation. "For many ages there was complete darkness and the Creator-God sat in trance. Then there was only Thy True Name, Thy True Glory and the greatness of Thy True Throne."⁶⁴ The Guru says, "One Name existed both in the existent and non-existent worlds. Then, which is word that may abide God in the heart for ever?"⁶⁵ The third Guru says, "Every thing is born out of 'naam', it is 'naam' which destroys every thing and it is because of 'naam' that every thing becomes part of eternal truth. But the 'naam' can be got only by becoming Guru-wordy and it is the God Himself who attaches one with the God's Name."⁶⁶ "Naam creates and destroys the world."⁶⁷ The third Guru says, "Life force within all the creatures is that of Sabada which helps to gain the ultimate union with the God."⁶⁸ The fourth Guru says, "God Himself is the 'sabada', Himself, the concentration and Himself is the sound-current. He Himself watches every thing and rejoices in every thing."⁶⁹

E. 'NAAM' AND THE 'SABADA':

Gurbani gives certain hints showing the separate identity of 'naam' and 'sabada' e.g. "Such is the character of a mind-wardly being that he remembers not the 'naam', nor does he construe the 'sabada'".⁷⁰ The Guru lays emphasis equally on 'naam' and 'sabada'. The repetition of God's Name known as 'naam japna' enkindles the force of 'sabada' within which, the moment it appears, starts pulling the soul upwards and takes it into the tenth door of the body. "Dying ourselves into 'sabada' enables us to live for ever and for ever. The moment it happens, death can not come. The Nectar Name always looks sweet to the mind, but the rare ones obtain it through 'sabada'. The Giver-God has kept this precious bliss of 'sabada' in His own hands and blesses it to those who deserve it. Nanak says that one obtains the true delight when colored into the hues of 'naam' and if it happens one gets grace in the God's court."⁷¹ 'Sabada' is the stage of fully drenched into the hues of 'naam' known as 'naam-ratte'. There is a thin wall of water in 'naam' and 'sabada'

as both have been used inter-changeably as well as separately. It is a challenging task to trace this invisible wall of water between the two and find their meeting point.

Repetition of the God's Name is the process of igniting the power of 'naam' within. After this is done, we step into a stage when the force of 'naam' starts showing its existence within. The esoteric 'naam' appears and the soul starts showing its connection with the hidden force of 'naam'. It is here that the luscious sound-current is heard by the inner ears of the soul and the hidden 'gur-sabada' appears within to pull it upwards towards the tenth door. "The Sikh, who is attuned with God and repeats the Name of the God (Word of the Guru), reaches the state of Samadhi, and hears 'Anhat Shabda'. The state of ecstasy reaches within by singing the Praises of the God takes us near this 'sabda'."72

"The first stage is that of ordinary repetition of the God 'naam' known as 'jaap'. The second stage is that of 'ajapa jaap' when the 'jaap' starts automatically within without any special effort to repeat the 'naam' within. The Guru lays stress on "doing the unuttered meditation and utter the Naam in his mouth as well."73

The Guru adds that "Some rare ones know what sort of 'Naam' is that which is uttered in the heart without the tongue."74

After the unuttered meditation, comes the stage of unstruck music, which resounds within the tenth door. "When under the instruction of the Guru, the perfect man meditates on the God's Name, the unstruck music starts resounding within his being."75

The Guru says, "The divine unstruck music resounds melodiously within my being O, God that my soul and my mind are imbued with love of Darling Beloved, O, God."76

Dr Surinder Singh Kohli writes, "Anhad Shabda' and 'anahat sabada' -- both phrases point to the celestial music, which is both limitless and unassailable. Thus the Word-incarnate has a significant resonance, which can be heard by those, within whom the Tenth Door ('Dasam-Dwar') has opened. 'Anhat Shabda' is not the verbal testimony as produced by different kinds of musical instruments, it is the limitless spontaneous music heard on entering the Tenth Door. The 'yogi' is said to hear this 'shabda' before reaching the 'dasam

dvar', but according to the Sikh Scripture, the disciple hears it on entering the Tenth Door."⁷⁷

Mahinder Singh Joshi while drawing a distinction between 'naam' and 'sabada' Says, "In 'naam-simran', the work is done by the devotee; but in the practice of 'sabada', it's the God who is active. In 'naam-simran', it is devotee who has to cover the journey to meet the God, but in the case of 'sabada', God Himself travels towards the devotee."⁷⁸ Both the repetition of the God's Name and listening to the sweet 'sabada' within are the important aspects to be practised regularly to attain inner enlightenment as both come to help jointly in ascending the stairs of 'naam'.

F. SWEETEST OF THE SWEET:

In Gurbani 'naam' and 'sabada' have been described as something which is sweetest of the sweet. The Guru says, "Crystalline sugar and raisins I have all tasted. Thy Name alone is the Nectar sweet."⁷⁹ The Guru says that "sweetest of all and the supreme elixir is the Guru's word. Such elixir and such sweet Nectar I have witnessed within. Whosoever tasted this Nectar has attained perfect dignity. Nanak says that those who have been satiated with this Nectar have got the celestial comfort."⁸⁰

The fifth Guru says, "My mind is enamored by the unuttered sound-current whose taste is wonderful."⁸¹ The Guru says "O my soul, the God's Name is sweet but you will understand it when you will taste it whole-heartedly."⁸² "Nothing is sweeter to the devotees than God's Name. The outer tastes are not as sweet as the taste of 'Naam'. They have found it by testing the other tastes."⁸³ "I have seen and tasted all tastes, O mind. God's Nectar is the sweetest of all."⁸⁴ Taste of God's Name has no parallels. It can be best explained with the help of an example which the Guru gives that of a dumb man who has tasted sugar but can not explain its taste. "They alone who taste it know its taste but they can't explain it because it is inexplicable."⁸⁵

G. TRUTH:

'Sach Kala' is the foundation, ladder and even the path of inner enlightenment and 'sach khand' its final goal. Our enlightenment

depends on our reliance and faith in truth. The gospel of truth helps to turn us into 'sachiar'. "The God hath established Truth in the three worlds by exercising His Might of Truth and is propitiated through Truth only."⁸⁶ Truth takes us to 'Jap' ਜਪੁ (how, when and what to meditate) which the Guru Himself explains: Meditate His Name Truth by way of repetition. It also tells what to meditate upon: Guru says, "ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ Truth which was there in the beginning, even before the birth of time. Truth which was there at the commencement of the ages (even before the ages began). ਹੈ ਭੀ ਸਚ: Truth exists even now, in the present. ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥ And Truth will exist even in all times to come, in future, O Nanak."

H. HOW TO BE TRUE?

In *Japuji*, the Guru asks, "How can we be true and how can the wall of falsehood be broken?"⁸⁷ In *Rag Maru*, the Guru answers, "The truest of the true is he, who has truth in his possession. The True God loves those who love His True Name."⁸⁸ "Those who get truth are loved by the True God. They do not get sorrows of seperation."⁸⁹ Man can be known to be truthful if 'sachiar' is ingrained in his heart. "Truth removes the fifth of falsehood and cleans his body by washing. Then alone, man is known to be true, if he bears love to the True One. One obtains the door of salvation when mind is enraptured on hearing the God's True Name. Then alone is the man deemed to be true if he knows the path of 'sachiar'. He prepares the body field and puts the seed of the Creator in it. Then alone is the man considered to be true if he receives true instruction. He shows mercy on creatures and gives something in charity. Then alone is one known as true when one abides in the pilgrimage of his soul. By taking permission from the Guru, he sits and abides according to Guru's will. Truth is the medicine for all. It removes and washes away the sin. The Guru bows and salutes to those who have truth in their possession."⁹⁰ "The True One is met through truth only and cannot be obtained through falsehood."⁹¹

"The true ones amass truth and heap up an invaluable treasure of 'naam' through truth and through meditation on the Bright, Pure, Virtuous God with which they make Truthfulness their honor, and truth, their spoken word."⁹²

Truth is God's bliss for his chosen ones. "Only they receive and practice the truth whom Thou givest. Truth is obtained by meeting 'satguru', the True Spiritual Master in whose mind abides truth only."⁹³

I. 'SATGURU':

Gurparsad takes us to the 'parsad' i.e. grace, love and bliss we are to get from Guru. 'Sach kala', the art or power of obtaining truth which is the citadel of 'charhdi kala' can be obtained from the treasure-house of 'satguru'. The Guru advises, "Have such a complete and perfect Guru who may implant truth in us, and may make us explain the inexplicable and may unite us finally with 'sabada', the Holy Name."⁹⁴

"He alone is said to be the Guru, the disciple and the physician who knows the patient's ailment."⁹⁵ Replying to a query which quite often emerges in the mind as to who should be the 'satguru', the Guru answers, "Such is true Guru, O, Nanak who unites all with the God."⁹⁶

Emphasizing great importance of the Spiritual Master, the Guru says, "The Guru is an ocean full of pearls. These pearls are the pearls of 'naam-ras'. The saint-swans feed on these ambrosial pearls and take bath in the seven seas and purify their minds."⁹⁷ They do not go away leaving the door of the 'satguru'. The Guru makes our entry into a spiritual mine of jewels and an ocean abounding in pearls i.e. the 'satguru'. The Guru tells us to take bath in the seven seas to become pure to ensure an entry into the house of God which is pure. These seven seas the Guru talks of are actually the seven seas of 'charhdi kala' lying in the holy lotus feet of the Spiritual Master.

Where is pilgrimage? The Guru answers, "There is no pilgrimage at par with the Guru who Himself is the World-Cherisher God."⁹⁸

"Guru is the tree of contentment whose flower is faith and whose fruit is the Divine knowledge. Irrigated with the God's love, it remains evergreen and ripens by virtuous deeds and meditation. One can relish the taste of the God's bliss only by eating the fruit, which is the greatest of all the gifts of the God."⁹⁹

"Only a few realize that 'satguru' is a ship who ferries the souls across by showering his bliss."¹⁰⁰

"The dross is transmitted into gold again if such a lot meet the Guru. The body and mind are stabilized when he blesses man with ambrosial Name of One God."¹⁰¹

In Sidh Goshat, the Guru says, "Sabada is the Guru and the soul listening to the Divine current, is the disciple."¹⁰²

In Sorath, the Guru says, "Guru is the Word as well as the profound and unfathomable Name of the God. Without 'sabada', the world goes mad."¹⁰³

"The meeting with the Guru dispels the darkness."¹⁰⁴ 'Satguru' has a great treasure of God's Name which he gives to his disciples and brings them in 'chardi kala' by doing so. We find the word 'satguru' used as a synonym for God's Name in Gurubani. We also find that the treasure of 'chardi kala' lies in the endless, inexplicable reservoir of 'naam'. So, the search for 'naam' which is obtained at the feet of the Sarguru is of great relevance in our study of the concept of 'charhdi kala'.

J. VICE, VIRTUES AND VIRTUOUS LIVING:

Leading a virtuous life is the supporting material in bringing about inner enlightenment in us. We may call it defense-mechanism, applying the law of homeostasis to this process of spiritual enlightenment. The virtues as enlisted in *Sri Guru Granth Sahib* are the energy-mobilization to achieve inner enlightenment. Mind is the ground on which the flower of inner enlightenment blooms. We will have to constantly plough level and irrigate it to sow seeds of rising energy in the form of virtues. It will have to be pruned regularly and the weeds of vice thrown out to enable the seeds of inner energy to sprout profusely in the form the virtues on the vast field of our mind. We will have to choose between vice and virtues. The Guru says, "The vice is brimful as the mind is easily taken to the vice but virtues also abide within us."¹⁰⁵ The Guru says, "Owing to sins in our body, I am dying of grief. Without virtues, how shall I have an entry into my home?"¹⁰⁶ Taking virtues with them, the virtuous meet the God. The Guru asks, "How can I lovingly meet the virtuous ones?"¹⁰⁷

Guru is the great force i.e. the ladder or the ship of the ferry which helps to cross the cycle of birth and death. "The Guru like a washer man washes the sins of the sinner and injects the virtues of rising energy in the seeker and removes his vice to emancipate him and to lift his soul up."¹⁰⁸

K. SECRETS OF BODY ('TAN-BHEDH'):

Human body remains the center of activity in our inner enlightenment which works through 'naam'. Guru calls it 'tan-bhedh', the secrets of human body. It is the process of looking into ourselves, searching ourselves, knowing ourselves within our body on the principle of 'know thyself' i.e. "know thy roots."¹⁰⁹ The great Guru says, "If one searches body home in accordance with Guru's instructions, one obtains the wealth of the God's Name."¹¹⁰ It is the most modern and scientific theory of getting the realization of the God within ourselves- a process of attaining 'Yog' i.e. the path and the gateway to liberation within ourselves. It stops our in fructuous wandering. It is a theory in which we need not to go to the pilgrimage outside or to the woods to make a search for the God, but to start the search within our body itself. "It is the process of remaining detached amidst worldly attachments to attain the way to 'Yog'."¹¹¹ This stage of remaining detached amidst worldly attachment will come naturally through self-introspection for which we will have to make a start from our body itself. The first Guru's message of searching our body was further carried and endorsed by the rest of Gurus. The third Nanak says, "A Guru Ward or the God Ward being makes his search within the body, the others are led astray by doubt and confusion."¹¹²

The Guru says that our body is one of the most beautiful wonders of the world. It contains great treasures but we will have to search and dig them out: "Within the body abides everything including the worlds and the underworlds; within the body is the Life-Giver-God who gives life to the whole world and who sustains all; within the body are endless treasures which can be realized through constant devotion; within the body one realizes the nine treasures of nature by reflecting on the Guru's Word; within the

body the God weighs our merits and Himself is the weigher; within the body are the jewels and the rubies whose worth is infinite.”¹¹³

The Guru says, “Within the body fortress are the cities and the shops and the business in transacted there. The God merchant weighs his wares in perfect weight.”¹¹⁴

The Guru says, “He alone knows his body-home and God’s mansion who has obtained understanding from the perfect Guru. In the body fortress is a palace wherein abides the God of the palace, the True master. The True One has established His True throne in the Tenth Gate.”¹¹⁵

“The body is a city, a sublime place wherein abide supremely pious persons. They are attuned to the contemplative trance of the supreme and immaculate unique God. The Creator God has fixed nine outlets to every township of the body. Within the Tenth Gate abides the detached and unequalled God. The inscrutable God Himself makes one realize Him.”¹¹⁶ Thus we find that our Gurus have given an important place to human body in the process of getting ‘charhdi kala’ to attain oneness with the God. The third Guru says, “If some one goes beyond his body in search of God, he receives not the Name but suffers great misery of forced labour.”¹¹⁷

The fifth Master says, “The nectar name of the God and the nine treasures are seated within the body itself.”¹¹⁸

The fourth Guru says, “The body is the infinite fortress; within it are our organs, and the streets. The God-wardly and Guru-wardly come by Guru’s grace here for trade; they gather God’s essence in return. In the body, they deal in diamonds and the jewels in form of the God’s Name. They, who search for the God’s riches outside their body, are the ignorant wretches; they wander about in doubt as doth the deer (who having the musk within searches all over).”¹¹⁹

The fourth Guru goes even to the extent of saying, “This body is all ‘Dharma’ in which burneth the light of True Word. Within it are hid the mysteries, jewels and pearls, but some God-wardly who serves the Satguru, mines them out.”¹²⁰

The fifth Guru says in *Sukhmani Sahib*, “The Nectar-Name of the God and Nine treasures are seated within the body itself.”¹²¹

Hence, the total concentration in Guru Nanak Bani is on the

human body which is a great treasure house to transport our mind and the soul to the stage of inner enlightenment. God's Name will have to be enkindled within the body through 'jap' and 'simran'.

There is mystic energy in God's Name which when enkindled within the body brings oneness with God and a complete reliance on His Will which works to bring about the welfare of all. The concentration on the body brings self-introspection and a search within. It is a process through which one lights the lamp of God's love within his body. One comes to know what one is. When this self-illumination brings in the knowledge of the self, leading to self-perfection, it starts casting its rays on others. It is here that the individual takes the shape of the sun who gives light to all. It is here that the enlightenment at the individual level becomes collective enlightenment. The actions and over-all behavior of person in 'naam-simran', start casting its light on the society because he has already enkindled the light within. The good virtues emerge in one's being and he starts saying, "All virtues are Thine, O God! I have none. Without acquiring excellences in the form of virtues, God's devotional service can not be performed."¹²²

And these virtues are that of humility, love, devotion, self-less service, truthful living, helping others-- all the virtues which bring in social enlightenment. The individual enlightenment becomes the collective enlightenment and individual becomes the torch-bearer. One starts understanding the divine order i.e. the 'Hukam' and 'Bhana' i.e. living in God's will. 'Sant-sabha' (attending to spiritual discourses and congregations) or 'Sadh-Sangat' shapes him. It is here that he becomes a 'Nih-Karmi', the one who learns to live a life of action without desire. It is here that the life he leads is not for the individual but for the whole, for others symbolized by the concept of 'welfare of all'.

L. MIND AND ITS PURIFICATION ('MANN JETE JAG JEET'):

Guru advises us to win the mind to win the world. The sweet taste in 'naam' takes us to the sphere of the mind, which has propensity for divergent types of tastes. Of all the tastes, the most delicious is that of God's Nectar, which one obtains while meditating on the God's Name. "The desires of the mind are killed and the

duality sinks to get absorbed into spiritual equanimity when one obtains God's limitless Name. After tasting the Nectar of God's Name, which removes the sins, mind gets purification."¹²³ "One gets the taste of immortalizing Nectar by inwardly serving the Guru. If one restrains one's unstable wavering mind, one comes to taste the ambrosial Nectar. By serving the 'satguru', one utters ambrosial Gurbani."¹²⁴ "By Guru's bliss, one gets the God's elixir and even the nine treasures of the wealth of God's Name."¹²⁵ Such great importance is given to 'Naam-Ras' that the Guru declares: "The knowledge of many secrets of the 'shastras, vedas, samritis' and bathing at sixty eight hollies, is in enshrining God's elixir in one's heart."¹²⁶ The first Guru reveals to Bharthar Yogi the method to prepare this Ambrosial Elixir: "Make knowledge as thy molasses and concentrative meditation as thine flowers of basia latifolia. Put the doing of good actions in them as thy bark for fermentation. Faith should become thy furnace and love thy plaster. In this method, the sweet ambrosial nectar is distilled. By quaffing such Name-Nectar, O, Father, the mind gets intoxicated and gets absorbed in equanimity easily into the God's love. Our day and night become fruitful by having concentrative meditation into the love of the God and by listening to the 'anahad-sabda' within. The perfect cup of truth is given to the one to drink on whom the God casts His bliss and the merciful glance. The dealer in Name-nectar does not show love for the paltry wine. The Guru's word is the word of nectar. By quaffing it, one becomes acceptable in the God's court. What the lover of the corridor of the house of the God and His sight, has to do with salvation and paradise? Imbued in God's praise, he becomes a renouncer for ever and does not loose his human birth in gamble. Says Nanak, listen O, Bharthari Yogi, The one who is intoxicated in God's love, quaffs the ambrosial nectar."¹²⁷ If the mind is fixed, the eternal sound-current start resounding within."¹²⁸ Giving his precept to the Pande the Guru says, "O, Pandit, so meditate on the God, that His Name may be thy purification, His Name thy learning, and His Name thy wisdom and way of life."¹²⁹ The Guru says, "Imbued in the love for the Beloved God, my mind gets the contentment."¹³⁰ The Guru says, "God's Name which is sweetest and dear to the saints. It is an ocean of peace to be enshrined in the mind."¹³¹ But it is

important to find as to how the True God comes to abide in one's heart. The Guru says, "See and ascertain within thy mind that through meditation God abides in the heart."¹³² "The True Guru blesses us with the ambrosial Nectar which we obtain after reaching the tenth gate of the body. In the tenth gate resounds the 'anahad sabada', which gets easily absorbed into our being by the grace of the Guru."¹³³

M. "GAVIEH, SUNIEN, MANN RAKHIE BHAO":

"Some sing of his praise in accordance with the strength blessed by Lord to them; Some sing of His Bounties as a mark of His Grace. Some sing of His Virtues and His sublime glory. Some sing Him through His Knowledge, theosophy and philosophy. Some sing Him as the Creator and Destroyer, i.e. the Power who creates the physical forms to reduce it to dust. Some sing of Him as the power who creates and gives life to withdraw and destroy it. Some sing Him as the Power, which appears at once nearest and remote; Some sing of being in the presence of the Great Visible Power Omniscient and Omnipresent. There is no dearth to the descriptions delineating His attributes. Myriads have described Him in myriads of times and ways. The Giver gives endlessly and the recipient gets tired of receiving. For ages and ages man has been feeding upon it. The Lord directs the path within the framework of His Will and Order. Carefree Lord is ever in progression, O Nanak." (Pauri 3) "What is the type Gate; what is the type of mansion; Sitting wherein Thou takes care of all, How many endless heavenly musical sounds of innumerable types resound there and how many musical players sing Thy praises there; How many of the musical measures and singers sing Thy praises there; Air, water, fire sing Thy praises; sings Thee the king at the door of religion; Sings Thee the Chitra Gupt who knows all from the records and who reflects Dharma (justice) by writing the records of our deeds; Shiva, Brahma and the goddess ever beautiful and ever blessed by Thee, sing Thy praises; Sings Thee the Indra sitting on his throne along with other deities at Thy gate. Sing Thee the Sidhas in their meditation and sing Thee the contemplative hermits; Sing Thee the celibates, the truthful and contented ones and sing Thee the indomitable Warriors. Sing Thee learned Pandits (Scholars) and seers along with their Vedas

(Scriptures) of all ages; Sing Thee the captivating damsels enamoring hearts in heaven, earth and the nether regions; Sing Thee Thy created Jewels along with sixty-eight places of pilgrimage; Sing Thee brave warriors, mighty heroes, fighters and Sing Thee the four sources of life in the creation

Sing Thee the earthly regions, the heavens and the worlds created and sustained by Thee; Sing Thee those whom Thou liketh, Thy devotees imbued by Thee rejoicing in ecstatic delight (of Thy nectar); Sing Thee many more whom I remember not; how can I recount them all O' Nanak! He alone is the Ever True Master; Truthful is He and true is His name; He is and shall ever be; he never goes and will never go-The One who has created the creation; The One who has created His Mayia (creation) in multi colors and kinds; He creates and watches His creation as it pleases His Honor and Greatness. He will do whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors; (Love to) live in His Will, O' Nanak." (Pauri 27)

"By listening (to the ambrosial sound of the Word), one can attain the status of Sidh (a man endowed with supernatural powers), Pir (a Muslim Divine), Sur (gods), Nath (a creed among Yogis) By listening, one comes to understand the mysteries of earth, the mysterious supporting bull that supports it (here it means space because there is no bull as such) and the sky. By listening, one understands the spiritual islands, continents and the nether regions; Death cannot touch the soul who listens to the heavenly sound of the Word. Devotees are always in progression, O Nanak. Listening destroys the sorrows and sins. (Pauri 8)

By listening, one gets the power of Isar (Shiva), the Destroyer, Brahma, the Creator and Ind, the god of rain; By listening even the sinners utter out the praises of the Lord. By listening, one comes to know the methods of yoga and secrets of body. By listening one understands the Shastras (philosophical treatise of Hindus), Smritis (ancient scriptures of Hindus), Vedas (earliest books of Hindu theosophy); Devotees are always in progression, O Nanak. Listening destroys the sorrows and sins. (Pauri 9)

By listening, one obtains the fruit of taking bath at sixty-eight pilgrimages

Listening blesses one with honor obtained by getting knowledge through studies and education. By listening, one gets Sehaj, an easy concentration in meditation. Devotees are always in progression, O Nanak. Listening destroys the sorrows and sins. (Pauri 10)

By listening, one dives into the depths of the ocean of virtues; By listening, one becomes a Sheikh, (symbolic of learning), Pir (Muslim saint symbolic of spirituality), and Patshah (symbolic of royalty). By listening, even the spiritually blind find path to realization. By listening one fords the fathomless ocean of life. Devotees are always in progression, O Nanak. Listening destroys the sorrows and sins. (Pauri 11)

Inexpressible is the condition of the believer in God's Name; Whosoever tries to express it, repents afterwards; Neither pen, paper nor the scribe; Can sit to ponder over the state of the Believer in God's Name; Such is Name of the Immaculate Lord; If one reflects on God's Name, one experiences it in the mind. (Pauri 12)

By reflecting on God's Name, mind and intellect acquire the divine consciousness and understanding. By reflecting on God's Name, one gets the knowledge of all the spheres of the universe; By reflecting on God's Name, one does not suffer the sorrows of fall (into the cycle of birth and death). By reflecting on God's Name, one does not accompany Jama, the god of death at the time of his death. Such is Name of the Immaculate Lord; If one reflects on God's Name, one experiences it in the mind. (Pauri 13)

Reflecting on God's Name, one does not find obstacles in the path; By reflecting on God's Name, one goes to the spiritual planes openly with honor and distinction. By reflecting on God's Name, one's path to God does not get distracted into by-ways that lead astray. By reflecting on God's Name, one develops affinity with Truth. Such is Name of the Immaculate Lord; If one reflects on God's Name, one experiences it in the mind. (Pauri 14)

By reflecting on God's Name, one finds the door to salvation. By reflecting on God's Name, one leads one's family to liberation. By reflecting on God's Name, one swims across the ocean of life and helps Guru's disciples to do so. By reflecting on God's Name, one does not fall astray into petty begging and remains in His Grace;

Such is Name of the Immaculate Lord. If one reflects on God's Name, one experiences it in the mind. (Pauri 15)

**N. PILGRIMAGE/SACRED BATH, PENANCE, MERCY,
ALMS GIVING:**

In Pauri 6, the Guru says, "I may take bath at sacred places if He wills me to; without His will, what will I do with such a bath?" In Pauri 21, the Guru says, "Pilgrimage, penance, mercy, alms giving; If the mortal performs, he gets only a grain of honor (only some little honor); Listening, reflecting and keeping love in the mind for God's Name; Rubs the filth off by bathing in inner pilgrimages. All virtues are Thine, I have none. Without practicing virtues, there can be no devotion."

**O. 'HOUMEIN' AND THE MAKING OF THE 'HOUMEIN' --
THE EGO:**

Guru advises us in pauri 3: "If one knows His Will, one will be freed from ego, O Nanak." Ego is self, the 'I'. 'Houmein' is double of the 'I'. 'Hou' means 'I'; 'mein' also means 'I'. Too much of 'I-am-ness' is 'houmein'. We find the element of 'houmein' in all of the five enemies i.e. lust, anger, greed, attachment and pride because they all have to do something with the 'I' of the individual and contribute in the making of 'houmein'. In lust, it is the 'I' which gets pleasure out of 'libido' to make one lusty. In the case of anger, we feel angry, whenever our 'I' is hurt. The very hurting of the "I" leads to anger. In greed, it is the 'I' who is greedy which out of selfishness forces man to fall to temptation. In attachment, it is the 'I' of the individual which falls to grief in attachment of the near and dear ones. In pride, it is the 'I' which takes the pride in making a display one's self and ego. "I" has relationship with all. It is "I" that connects lust, anger, greed, attachment, and pride in the making of 'houmein'. All five combined together lead to the making of 'houmein' which remains in the centre and the other just revolve around 'houmein' as shown in the diagram:

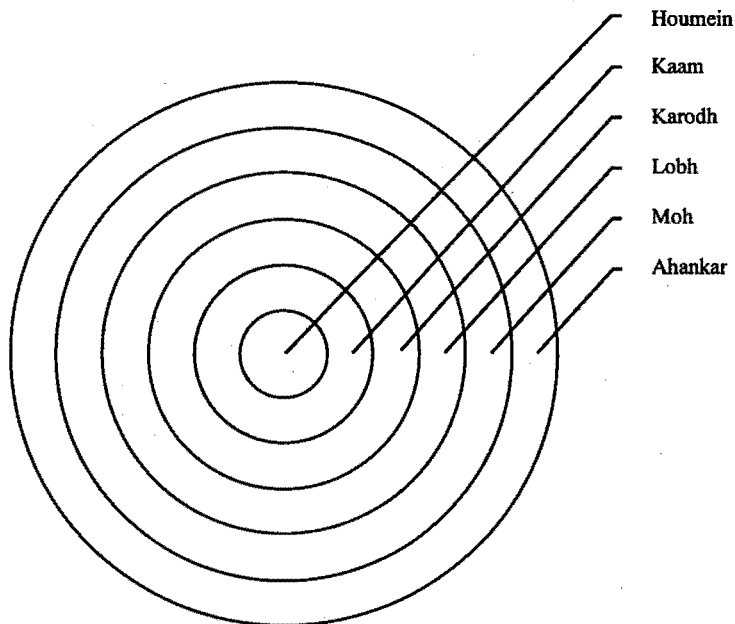


Diagram showing the making of 'Houmein'

P. DIVINE WILL ('HUKAM'):

In Pauri 2, the Guru says, "By His Will the forms come into being. His will being inexplicable is beyond description. By His Will is the life created. By His Will is the excellence obtained. By His Will are mortals made high or low. By His Will are joys and sorrows ordained; By His will some obtain His Grace. By His will others move in endless transmigration. All are under His Will. Nothing is outside His will. If one knows His Will, one will be freed from ego, O Nanak."

In Pauri 1, the Guru says, "Even submission to the Divine Will i.e. Hukam (which helps to be true and break the wall of falsehood), comes along already wrought in the fate from the previous births in accordance with theory of karma and is pre-ordained, O Nanak."

In Pauri 3, the Guru says, "The Lord directs the path within the framework of His Will and Order. Carefree Lord is ever in progression, O Nanak."

In Pauri 27, the Guru says, "He creates and watches His creation as it pleases His Honor and Greatness. He will do whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors; (Love to) live in His Will, O' Nanak."

In Pauri 37, the Guru says, "As is His Mandate, so are His functions. He beholds and thinks of His creation and keeps Himself in progression. Any description of such essence is very hard to express."

Q. THE CREATOR AND HIS CREATION:

"He is the All-pervading Creator." (Mul Mantar) "All sing of Him as the Creator and Destroyer, i.e. the Power who creates the physical forms to reduce it to dust." (Pauri 3) "Guru is Isar i.e. Shiva, the Destroyer. Guru is Gorakh identified with Vishnu, the Preserver. Guru is Brhama, the Creator. Guru Himself is Mother Parbati, the consort of Shiva (here symbolic of Lakshmi and Saraswati also, the consorts of Vishnu and Brahma. Even if I know, I cannot say because it is inexplicable and cannot be brought in the framework of narration. The Guru has taught me one thing: He is the One Giver to all the creatures; Him I may never forget." (Pauri 5) "All expansion is created out of one Word. From this flew lacs of rivers; who can philosophize on the descriptions of creation? I cannot even once sacrifice myself unto Thee. The best is that pleases Thee. You exist forever O Formless Lord!" (Pauri 16) "The doings of the Creator are beyond reckoning. What was the time? What was the moment? What was the date? What was the day? What was the season? What was the Month? When did this creation come into being? Pandits did not find the time; had it been there it would have been recorded in Puranas. Even the Kazis did not discover the time; those who have been writing decrees in Kuran. The Yogi does not know the date and time; not anyone else knows the season and the month. The Creator who creates the creation, Himself knows it." (Pauri 21) "How should I address Thee or praise Thee, O Lord? How to describe Thee or know Thee? Nanak says; all are saying; each one is wiser than the other. (Pauri 21) Supreme is the Master; Supreme is His Name; what He wills, happens; whose will prevails; who has created the creation.

Incomprehensible is the extent of His Creation. Endless are the ends of His expanse. Many cry to know His end; But His limits are not found; Nobody knows this end; The more we say, the more He is; Higher is the Lord and higher is His abode; His Name is highest of the high; If someone reaches that much height, Only then he can know the Higher one; How great he is, He Himself Knows; By His Grace He bestows His bounties, O Nanak. (Pauri 24) If He creates as many more as already created; inexplicable would be the extent and number of such creations; None can say Thy virtues; As it pleases Thee it occurs; The True one knows that Himself, O Nanak. (Pauri 27) He is and shall ever be; he never goes and will never go-The One who has created the creation; The One who has created His Mayia (creation) in multi colors and kinds; He creates and watches His creation as it pleases His Honor and Greatness. He will do whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors (Love to) live in His Will, O' Nanak. (Pauri 27) His seat is in all the planes of creation full of munificent stores; Whatever was put into them was put once for all; Creates and creates the Creator His creation and beholds it; True is the creation of the Truthful One, O' Nanak. Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages. (Pauri 31) God created nights, seasons, dates and days. Air, water, fire and nether regions. In these He has established earth as a place for practicing righteousness and meriting religion (Dharamsal). In this, there are creatures of devised colour and kind. Who have countless endless names. He Himself is True and True is His court. Many creative agencies (Brahmas) are creating many types of forms in countless colours, appearances and attires. There are many action regions, hills, and many Dhruks receive the instructions there. Many gods of rain (Ind), moons, suns and many and many of spheres and countries are there. Many Sidhas (who have attained perfection), Buddas (those who have attained enlightenment, Naths (who have attained mastery in Yoga) and countless and countless forms of goddesses are there. Many gods, demons, sages, many oceans full of jewels are there. Many sources of life, forms of speech, many rulers and kings are there. Countless are forms of knowledge there, and

countless numbers of servants of God are there. Even an end has no end there, O' Nanak. (Pauri 35)

The stuff forged into creation therein is extremely beautiful. This (forging) is beyond description. The one, who says, repents in the end (over his failure). Therein inner consciousness, wisdom, mind and intellect are forged. Therein forged is the divineness of gods and perceptive wisdom and genius of ascetics. (Pauri 36) The Formless Lord abides in the region of truth He rejoices by beholding His creation and fills them in ecstatic delight by His Munificent Grace Therein exist the planes, heavens and universes. If someone describes it, one may say, even endless is its end. Therein abide the numerous created worlds and manifest forms. As is His Mandate, so are His functions. He beholds and thinks of His creation and keeps Himself in progression. Any description of such essence is very hard to express. (Pauri 37)

R. THE TIME OF CREATION:

"What was the time? What was the moment? What was the date? What was the day? What was the season? What was the Month? When this creation came into being. Pandits did not find the time; had it been there it would have been recorded in Puranas. Even the Kazis did not discover the time; those who have been writing decrees in Kuran. The Yogi does not know the date and time; not anyone else knows the season and the month. The Creator who creates the creation, Himself knows it. How should I address Thee or praise Thee, O Lord? How to describe Thee or know Thee? Nanak says; all are saying; each one is wiser than the other. Supreme is the Master; Supreme is His Name; what He wills, happens; whose will prevails; who has created the creation. If someone deems himself to be supreme, will not be honored in the life beyond, O Nanak." (Pauri 21)

S. WASHING OF SINS:

"If hands, feet and body are filled with dirt; the dirt is washed off with water; If clothes become dirty and polluted with urine or dirt; We apply soap to wash it off. But if the mind gets defiled by sins; imbuing it in God's Name can wash that. Saints and sinners are so not merely by calling them so. They are so because of their deeds

the imprint of which goes written in their fate; the mortal has to eat what he has himself sown. The mortal comes and goes by His Order, O Nanak." (Pauri 20)

T. COUNTLESS WORLDS AND CREATURES:

"Countless are those who mediate upon God and countless are the ones who love Him; Countless worship Lord and countless sit in penance; Countless recite the books of Vedas; Countless are the yogis whose remain with minds detached; Countless are the devotees who reflect on the virtues and knowledge; Countless are those who practice truth and charity; Countless warriors bear the brunt of foeman's steel; Countless ones go to trance in meditation in vows of silence. Who can philosophize on what is nature (the descriptions of creation)? I cannot even once sacrifice myself unto Thee. The best is that pleases Thee; You are ever established (exist forever) O Formless Lord! (Pauri 17) Countless are fools stark blind in ignorance; Countless are thieves and parasites; Countless despots rule by force; Countless are cutthroats and murderers; Countless are sinners who go sinning; Countless are liars who move lying; Countless filthy sustain by eating filth; Countless slanderers burden their heads by slandered others; Says Nanak, the lowliest of the lowly about the lowliest of the lowly; I cannot even once sacrifice myself unto Thee. The best is that pleases Thee; You are ever established (exist forever) O Formless Lord! (Pauri 18) Countless are Thy names and countless are Thy places; Countless of Thy realms are inaccessible and inscrutable; Even saying countless is to burden one's head with sin; Through words is uttered Thy Name, and through words are Thou praised; Through words is Thy theology composed, Thy songs are hymned and Thy virtues are sung. By writing and speaking the words is the divine poetry composed. Through words is shown the principle of union in our forehead. But He who writes the destinies is above all this. His head bear not such words. He is beyond any framework of words or language. As God orders, so do mortals obtain. Thy Name is manifested (has an expanse) in all that is created. No place is without Thy Name. Who can philosophize on what is nature (the descriptions of creation)? I cannot even once sacrifice myself unto Thee; The best is that pleases

Thee; You are ever established (exist forever) O Formless Lord!
(Pauri 19)

U. THE ENDLESS... THE ENDLESS:

"Endless are His praises and endless His descriptions. Endless are His doings and endless His bounties; Endless is His observation and endless His perception; There is no end to know what is in His Mind; Incomprehensible is the extent of His Creation; Endless are the ends of His expanse. Many cry to know His end; But His limits are not found; Nobody knows this end; The more we say, the more He is; Higher is the Lord and higher is His abode; His Name is highest of the high; If someone reaches that much height; Only then he can know the Higher one; How great he is, He Himself Knows; By His Grace He bestows His bounties, O Nanak." (Pauri 24)

V. THE PEERLESS ONE:

Peerless are Thy virtues; peerless Thy deals. Peerless are Thy dealers and priceless Thy treasures. Peerless are the customers who come to Thee and go with priceless purchases. Peerless is Thy love and peerless those who immerse themselves in Thy love. Peerless is Thy Divine Law and peerless Thy Court; Peerless are Thy scales, weights and measures and peerless Thy accepted ones. Peerless are Thy blessings and peerless Thy mark of acceptance; Peerless is Thy Grace and peerless Thy commands. Peerless and priceless cannot be even called so; Saying and praising Thee again and again, Thy devotees remained in Thy trance. Those reciting Vedas and Puranas say, The learned ones delivering discourses say; Brhama and Indra say; The Gopis and Govind say; Shiva and Siddas say; Countless ones blessed to say are saying; Demons and gods say; Divine ones, men, Munis and servants are saying; How many are saying and how many try to say? Many are departing after saying and saying; If He creates as many more as already created; They cannot say Thy virtues; As it pleases Thee it occurs; The True one knows that Himself, O Nanak. If someone says after spoiling the words, that he could describe God, He would be recorded as the greatest fool among fools." (Pauri 26)

W. BHANA:

"Bondage and liberation are by Thy Will; None else can say anything more." (Pauri 26) The best is that pleases Thee; You are ever established (exist forever) O Formless Lord! (Pauri 19) As it pleases Thee it occurs; The True one knows that Himself, O Nanak (Pauri 26); He will do whatever pleases Him and whatever he wills to do; none can dictate Him. That Master is the Master of the Masters and the Emperor of the Emperors; (Love to) live in His Will, O' Nanak. (Pauri 27) One Primordial Mother, the mythical goddess, Wedded under plan for the propagation of the creation; Gave birth to three celebrated offspring, three approved disciples; First the Creator, second the Sustainer and third the destroyer; They perform as it pleases Him and as His order comes; It is a great wonder that He watches over them but they behold Him not; Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages." (Pauri 30); I may take bath at sacred places if He wills me to; Without His will, what will I do with such a bath? In the whole creation that I see; What one obtains without His Grace? If one listens to the teachings of the Guru; One finds precious spiritual riches full of gems, jewels and rubies in one's intellect; My Guru has taught me one lesson: There is One Giver of all the creatures; May I never forget Him. (Pauri 6)

X. MAN'S LIFE SPAN:

"If the life span is four ages; and is extended ten times more; If one is well known in the nine planes of creation. All follow the mortal along in respect. If one keeps a good name and gets the praise of the world; But (with all this and more) if one does not get His Grace, none will take notice of him. Without His Grace, such a mortal) would be reckoned as the pettiest of the worms among the worms; Even the sinners will charge such a mortal with sins (for not obtaining His Grace through meditation); The Lord turns the non-virtuous into virtuous (through His Grace) and blesses the virtuous with more virtues, O Nanak. There is none who can bestow any virtues upon Him." (Pauri 7)

Y. CYCLE OF BIRTH AND DEATH:

Guru tells in Pauri 2, "By His will some obtain His Grace. By His will others move in endless transmigration i.e. the cycle of birth and death. All are under His Will. Nothing is outside His will. If one knows His Will, one will be freed from ego, O Nanak." In pauri 3 the Guru reveals: "Some sing of Him as the power that creates and gives life to withdraw and destroy it. Some sing Him as the Power, which appears at once nearest and remote; some sing of being in the presence of the Great Visible Power Omniscient and Omnipresent. There is no dearth to the descriptions delineating His attributes. Myriads have described Him in myriads of times and ways. The Giver gives endlessly and the recipient gets tired of receiving. For ages and ages man has been feeding upon it. The Lord directs the path within the framework of His Will and Order. Carefree Lord is ever in progression, O Nanak." In Pauri 20, the Guru unravels the mystery of transmigration and reveals that it occurs in accordance with His Will: "Saints and sinners are so not merely by calling them so; they are so because of their deeds the imprint of which goes written in their fate; the mortal has to eat what he has himself sown. The mortal comes and goes by His Order, O Nanak." In Pauri 26 the Guru says, "How many are saying and how many try to say? Many are departing after saying and saying; If He creates as many more as already created; they cannot say Thy virtues; as it pleases Thee it occurs; The True one knows that Himself, O Nanak; If someone says after spoiling the words, that he could describe God, he would be recorded as the greatest fool among fools." In Pauri 29, the Guru says, "The function of the creation is due to the law of union and separation. All receive their share as the Lord ordains. Obeisance, O' I pay my obeisance to Him! Who is the Primal, Pure Being, The Eternal, Immortal and Immutable Lord Ever Alike in all the ages."

Z. 'MOKH DWAR' (TENTH DOOR IN HUMAN BODY) AND 'BAND-KHALASI' (LIBERATION FROM BONDAGE OF BIRTH AND DEATH):

In Pauri 4, the Guru says, "Get up early in the ambrosial hours of morning to utter His True Name and reflect on His Greatness. By our actions we get human form, but attain door of salvation through

His Grace. This is the way to know the True Lord as self-immanent in all; Nanak says, "By knowing Him like this, all become Sachiares (practioners of Truth) in themselves" and naturally switch over to a truthful living."

In Pauri 15, the Guru says, "By reflecting on God's Name, one finds the door to salvation. By reflecting on God's Name, one leads one's family to liberation. By reflecting on God's Name, one swims across the ocean of life and helps Guru's disciples to do so. By reflecting on God's Name, one does not fall astray into petty begging and remains in His Grace; Such is Name of the Immaculate Lord; If one reflects on God's Name, one experiences it in the mind."

There are nine visible doors of our body through which our consciousness spreads into the world and which become the medium of action or 'karma' or through which we gain some knowledge in this world. The nine doors mentioned by Piara Singh Padam in his *Guru Granth Sanket Kash* are: "two ears, two eyes, two nostrils, mouth, anus and the procreative organ."¹³⁴ The Guru says, "The body township has nine gates; the tenth one remains unmanifest."¹³⁵ The castle of the mind of the mind is within the village of the body. Within the city of the Tenth Gate, is the abode of the True God. Ever stable and immaculate is this place. The God Himself has created it. Within the fortress are balconies and bazaars. The God Himself takes care of the goods. The admantine doors of the Tenth Gate are knowingly closed and shut. Through the Guru's word, they are wide-opened. Within the fortress, is the cave of Tenth Gate, the God's Home. By His order, the God of the Will has established nine apertures to the body house. The Incomputable and Infinite God abides in the Tenth Gate. The Unseeable God Himself reveals His ownself. Within the body of air, water and fire dwells the One God. He Himself stages the play and drama. By the God's grace, the burning fire is quenched with the water. Of Himself, He treasures up that fire in the ocean. Creating the earth, God has made it the place to practice faith. He creates and destroys and Himself remains detached. Everywhere the God has staged the play of breath in the beings. Withdrawing His might, He makes the beings fall."¹³⁶

The nine doors of our body open to the nether worlds. The tenth door takes us to the highest of the high. The Guru says, "By

establishing the nine houses and a royal mansion above i.e. the tenth gate of our body, God, the enemy of ego, abides in His own mansion i.e. the tenth one."¹³⁷ But it is the regular practice in 'naam-simran' which can help us to ascend high to the tenth door of the body. "By practicing the immaculate 'sabada', one gets the high status and becomes loftiest of the lofty."¹³⁸ "The God is highest of the high, remotest of the remote and is limitless. He Himself is His own Creator."¹³⁹ We will have to make efforts to ascend high to Him who sits in the tenth house and it can be done only through 'naam simran'. "The Creator God has fixed nine doors to every township of the body. In the tenth door abides the unique, detached God Himself. He is an Insecurable God and can be realized by His Grace only."¹⁴⁰ "This tenth body home which is God's mansion as well, can only be realized by one, who has got this understanding from the perfect Guru."¹⁴¹ "This body is composed by uniting five elements together."¹⁴² The water, fire, air, earth, and the sky: In that house of five elements abides the mortal."¹⁴³ Our soul, which abides in this body made by uniting five elements together, has developed immense love for this body because the soul lives in this body home. "The body has developed great love for the soul called swan by the Guru. The swan soul is the wandering hermit or 'Yogi' and she in her composition of five elements is a beautiful woman. Day and night the swan soul enjoys the body home with love and dalliance but consults her not while finally departing from her."¹⁴⁴ When the time for leaving the body comes, the swan-soul flies away leaving the dead, motionless body behind. "When the order to depart is issued, how can one stay here?"¹⁴⁵ This coming and going birth by birth continues because of the 'karmas' done in the various bodies in the various births. "One comes and goes and do not find an abode in their own home. Bound to the past deeds they commit sins."¹⁴⁶ "Then how should we cross the terrible world ocean?"¹⁴⁷ The Guru answers: "Since times immemorial, the true Guru is the ship who ferries men across and leads them to ultimate salvation through 'ram-naam'. "¹⁴⁸ The Guru reveals: "The Guru is the great giver of the Name-Nectar. The sublime Bliss is attained by uttering the God's Name."¹⁴⁹

References & Footnotes

1. ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥
ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ॥
(ਮਹਲਾ-1, ਪੰਨਾ-463)
2. ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ॥ ਮੈ ਏਹਾ ਆਸ ਏਹੇ ਆਧਾਰੁ॥
(ਮਹਲਾ-1, ਪੰਨਾ-24)
3. ਨਾਨਕ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-566)
4. ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-38, ਪੰਨਾ-8)
5. ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ॥
(ਮਹਲਾ-1, ਪੰਨਾ-16)
6. ਜਿਨ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ॥
ਉਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਪਰਗਟੁ ਹੋਇ॥
ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਟਖੰਡੁ ਸਦਾ ਸੋਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-17)
7. ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ॥ (ਮਹਲਾ-5, ਪੰਨਾ-1136)
8. ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥ (ਮਹਲਾ-5, ਪੰਨਾ-12)
9. ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-4, ਪੰਨਾ-2)
10. ਐਸਾ ਨਾਮੁ ਨਿਰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-11, ਪੰਨਾ-3)
11. ਨਾਇ ਸੁਣਿਐ ਸਭ ਸਿਧਿ ਹੈ ਰਿਪਿ ਪਿਛੈ ਆਵੈ॥
ਨਾਇ ਸੁਣਿਐ ਨਉ ਨਿਧਿ ਮਿਲੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1240)
12. ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਬਹਸੀਐ ਨਾਮੇ ਸਾਂਤਿ ਆਈ॥
ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਸਭ ਦੁਖ ਗਵਾਈ॥
ਨਾਇ ਸੁਣਿਐ ਨਾਉ ਉਪਜੈ ਨਾਮੇ ਵਡਿਆਈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1239-40)

13. ਸ੍ਵਣੀ ਨਾਮੁ ਸੁਣੈ ਹਰਿ ਬਾਣੀ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰੰਗਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1041)
14. ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਜੇ ਕੋ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-11, ਪੰਨਾ-3)
15. ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥
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ਜਿਨ ਦੇਵੈ ਸੋਈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1241)
17. ਨਾਇ ਮੰਨਿਐ ਕੁਲੁ ਉਧਰੈ ਸਭੁ ਕੁਟੰਬ ਸਬਾਇਆ॥ ਨਾਇ ਮੰਨਿਐ ਸੰਗਤਿ ਉਧਰੈ
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ਸਾਲਾਹਿਆ ਜਿਨ ਗੁਰੂ ਮਿਲਾਇਆ॥
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18. ਨਾਇ ਮੰਨਿਐ ਦੁਰਮਤਿ ਗਈ ਮਤਿ ਪਰਗਟੀ ਆਇਆ॥ ਨਾਉ ਮੰਨਿਐ ਹਉਮੈ ਗਈ
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ਹਰਿ ਧਿਆਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1242)
19. ਨਾਇ ਮੰਨਿਐ ਸੁਰਤਿ ਊਪਜੈ ਨਾਮੇ ਮਤਿ ਹੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਗੁਣ ਉਚਰੈ ਨਾਮੇ
ਸੁਖਿ ਸੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਭ੍ਰਮੁ ਕਟੀਐ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਈ॥ ਨਾਇ ਮੰਨਿਐ
ਸਾਲਾਹੀਐ ਪਾਪਾ ਮਤਿ ਧੋਈ॥ ਨਾਨਕ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਉ ਮੰਨੀਐ ਜਿਨ ਦੇਵੈ ਸੋਈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1242)
20. ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-62)
21. ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੋ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-62)
22. ਸੰਸਾਰ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-687)
23. ਤੇਰਾ ਨਾਮੁ ਦਾਰੂ ਅਵਰੁ ਨਾਸਤਿ ਕਰਣਹਾਰੁ ਅਪਾਰੁ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1327)

24. ਨ ਇਹੁ ਧਨੁ ਜਲੈ ਨ ਤਸਕਰੁ ਲੈ ਜਾਇ॥ ਨ ਇਹੁ ਧਨੁ ਡੂਬੈ ਨ ਇਸੁ ਧਨ ਕਉ ਮਿਲੈ ਸਜਾਇ॥ ਇਸੁ ਧਨ ਕੀ ਦੇਖਹੁ ਵਡਿਆਈ॥ ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ॥ ਇਕ ਬਾਤ ਅਨੂਪ ਸੁਨਹੁ ਨਰ ਭਾਈ॥ ਇਸੁ ਧਨ ਬਿਨੁ ਕਹਹੁ ਕਿਨੈ ਪਰਮਗਤਿ ਪਾਈ॥

(ਮਹਲਾ-1, ਪੰਨਾ-991)

25. ਕਟੇ ਪਾਪ ਅਸੰਖ ਨਾਵੈ ਇਕ ਕਣੀ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1283)

26. ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ॥

(ਮਹਲਾ-1, ਪੰਨਾ-465)

27. ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥

(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-19, ਪੰਨਾ-4)

28. ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ॥

(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-18, ਪੰਨਾ-4)

29. ਚਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ ਤੇਰਾ ਚਹੁ ਦਿਸਿ ਨਾਮ ਪਤਾਲੰ॥ ਸਭ ਮਹਿ ਸਬਦੁ ਵਰਤੈ ਪ੍ਰਭ ਸਾਚਾ ਕਰਮਿ ਮਿਲੈ ਬੈਆਲੰ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1275)

30. ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ॥ ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ॥

(ਮਹਲਾ-1, ਪੰਨਾ-72)

31. ਸਾ ਵਡਿਆਈ ਦੇਹਿ ਜਿਤੁ ਨਾਮਿ ਤੇਰੇ ਲਾਗਿ ਰਹਾ॥

(ਮਹਲਾ-1, ਪੰਨਾ-660)

32. ਸਭ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਕੋ ਪਾਏ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1011)

33. ਸਭੋ ਵਰਤੈ ਸਚੈ ਸਚੈ ਸਬਦਿ ਨਿਹਾਲਿਆ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਗੁਰਿ ਦੇਖਾਲਿਆ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1284)

34. ਅਦਿਸਟ ਅਗੋਚਰੁ ਨਾਮੁ ਅਪਾਰਾ॥ ਅਤਿ ਰਸੁ ਮੀਠਾ ਨਾਮੁ ਪਿਆਰਾ॥

(ਮਹਲਾ-1, ਪੰਨਾ-1041-42)

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ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ॥ ਨਾਮ ਕੈ ਸੰਗਿ ਉਪਰੇ ਸੁਨਿ ਸ੍ਵਨ॥
(ਮਹਲਾ-5, ਪੰਨਾ-284)
38. ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਆ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਜਾਪੈ॥
(ਮਹਲਾ-3, ਪੰਨਾ-753)
39. ਨਾਨਕ ਸਭ ਕਿਛੁ ਨਾਵੈ ਕੈ ਵਸਿ ਹੈ ਪੂਰੈ ਭਾਗਿ ਕੇ ਪਾਈ॥
(ਮਹਲਾ-3, ਪੰਨਾ-426)
40. ਨਾਮ ਤਤੁ ਸਭ ਹੀ ਸਿਰਿ ਜਾਪੈ॥ (ਮਹਲਾ-1, ਪੰਨਾ-943)
41. ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ॥
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-18, ਪੰਨਾ-4)
42. ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣੁ ਨ ਜਾਹੀ ਤੇਰੇ ਗੁਣ ਕੇਤੇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-358)
43. ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵ ਹੈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1168)
44. ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1083)
45. ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ॥ ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ
ਕਰਣਾ॥ ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ॥ ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ
ਤਉ ਖਸਮੈ ਮਿਲਣਾ॥ (ਮਹਲਾ-2, ਪੰਨਾ-139)
46. ਗੁਪਤਾ ਨਾਮੁ ਵਰਤੈ ਵਚਿ ਕਲਜੁਗਿ ਘਟਿ ਘਟਿ ਹਰਿ ਭਰਪੂਰਿ ਰਹਿਆ॥
(ਮਹਲਾ-3, ਪੰਨਾ-1334)
47. ਅਦਿਸਟ ਅਗੋਚਰੁ ਨਾਮੁ ਅਪਾਰਾ॥ ਅਤਿ ਰਸੁ ਮੀਠਾ ਨਾਮੁ ਪਿਆਰਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1041,42)
48. ਉਚੀ ਪਦਵੀ ਉਚੇ ਉਚਾ ਨਿਰਮਲ ਸਬਦੁ ਕਮਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1041)
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 53. ਅਦਿਸਟ ਅਗੋਚਰੁ ਨਾਮੁ ਅਪਾਰਾ॥ ਅਤਿ ਰਸੁ ਮੀਠਾ ਨਾਮੁ ਪਿਆਰਾ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1041-42)
 54. ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ॥ ਨਾਮੁ ਮੀਠਾ ਮਨਹਿ ਲਾਗਾ ਦੂਖਿ ਡੇਰਾ ਢਾਹਿਆ॥ (ਮਹਲਾ-1, ਪੰਨਾ-566)
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 57. ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅਤੰਰਿ ਗਿਆਨੁ ਹੈ॥ (ਮਹਲਾ-1, ਪੰਨਾ-687)
 58. ਹਰਿ ਨਾਮੇ ਤੁਲਿ ਨ ਪੁਜਈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ॥ (ਮਹਲਾ-1, ਪੰਨਾ-62)
 59. ਨਾਮੁ ਮਿਲੈ ਚਾਨਣੁ ਅੰਧਿਆਰਿ॥ (ਮਹਲਾ-1, ਪੰਨਾ-796)
 60. ਨਾਮ ਬਿਨਾ ਬਿਰਥੇ ਸਭਿ ਕਾਜ॥ (ਮਹਲਾ-5, ਪੰਨਾ-1140)
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 63. ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥ (ਮਹਲਾ-5, ਪੰਨਾ-12)
 64. ਕੇਤਤਿਆ ਜਗੁ ਧੁੰਧੁਕਾਰੈ॥ ਤਾੜੀ ਲਾਈ ਸਿਰਜਣਹਾਰੈ॥ ਸਚੁ ਨਾਮੁ ਸਚੀ ਵਡਿਆਈ ਸਾਚੈ ਛਖਤਿ ਵਡਾਈ ਹੇ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1023)
 65. ਆਸਤਿ ਨਾਸਤਿ ਏਕੈ ਨਾਉ॥ ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਰਹੈ ਹਿਆਉ॥ (ਮਹਲਾ-1, ਪੰਨਾ-953)

66. ਨਾਮੇ ਉਪਜੈ ਨਾਮੇ ਬਿਨਸੈ ਨਾਮੇ ਸਚਿ ਸਮਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤੀ ਪਾਈਐ
ਆਪੇ ਲਏ ਲਵਾਏ ॥ (ਮਹਲਾ-3, ਪੰਨਾ-246)
67. ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-117)
68. ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ ਸਹ ਮੇਲਾਵਾ ਹੋਇ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-1250)
69. ਹਰਿ ਆਪਿ ਸਬਦੁ ਸੁਰਪਤ ਪੁਨਿ ਆਪੇ ॥ ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ॥
(ਮਹਲਾ-4, ਪੰਨਾ-165)
70. ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਆਚਾਰੁ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-508)
71. ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ
ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ ॥ ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ
ਦੇਈ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੇਈ ॥
(ਮਹਲਾ-3, ਪੰਨਾ-604)
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74. ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੈ ਹਿਆਇ ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1256)
75. ਗੁਰਮਤਿ ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ ॥ ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-228)
76. ਅਨਹਦੇ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਬੁਣਕਾਰੇ ਰਾਮ ॥ ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ
ਪਿਆਰੇ ਰਾਮ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-436)
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(ਮਹਲਾ-1, ਪੰਨਾ-155)
80. ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ॥ ਐਸਾ ਅੰਮ੍ਰਿਤੁ ਅੰਤਰਿ ਡੀਠਾ ॥
ਜਿਨਿ ਚਾਖਿਆ ਪੂਰਾ ਪਦੁ ਹੋਇ ॥ ਨਾਨਕ ਧ੍ਰਾਪਿਓ ਤਨਿ ਸੁਖੁ ਹੋਇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1331)

81. ਅਨਹਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸੁਆਦ॥
(ਮਹਲਾ-5, ਪੰਨਾ-1226)
82. ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਪਿਰਾ ਜੀਉ ਜਾ ਚਾਖਹਿ ਚਿਤੁ ਲਾਏ॥
(ਮਹਲਾ-3, ਪੰਨਾ-246)
83. ਹਰਿ ਬਿਨੁ ਕਛੂ ਨ ਲਾਗਈ ਭਗਤਨ ਕਉ ਮੀਠਾ॥ ਆਨ ਸੁਆਦ ਸਭਿ ਫੀਕਿਆ
ਕਰਿ ਨਿਰਨਉ ਡੀਠਾ॥ (ਮਹਲਾ-5, ਪੰਨਾ-708)
84. ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ ਜੀਉ॥
(ਮਹਲਾ-5, ਪੰਨਾ-100,101)
85. ਜਿਨਿ ਚਾਖਿਆ ਸੇਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-635)
86. ਤ੍ਰਿਭਵਣਿ ਸਾਚੁ ਕਲਾ ਧਰਿ ਥਾਪੀ ਸਾਚੇ ਹੀ ਪਤੀਆਇਦਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1035)
87. ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-1, ਪੰਨਾ-1)
88. ਪਲੈ ਸਾਚੁ ਸਚੇ ਸਚਿਆਰਾ॥ ਸਾਚੇ ਭਾਵੈ ਸਬਦੁ ਪਿਆਰਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1035)
89. ਸਾਚਿ ਮਿਲੈ ਸੋ ਸਾਚੇ ਭਾਏ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਦਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1035)
90. ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ.....ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-468)
91. ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ॥
(ਮਹਲਾ-1, ਪੰਨਾ-419)
92. ਸਚਿਆਰੀ ਸਚੁ ਸੰਚਿਆ ਸਾਚਉ ਨਾਮੁ ਅਮੋਲੁ॥ ਹਰਿ ਨਿਰਮਾਇਲੁ ਊਜਲੈ ਪਤਿ
ਸਾਚੀ ਸਚੁ ਬੋਲੁ॥ (ਮਹਲਾ-1, ਪੰਨਾ-937)
93. ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ
ਸਚੁ ਪਾਇਆ ਜਿਨ ਕ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-467)
94. ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ॥ ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-686)
95. ਸੋ ਗੁਰੁ ਸੋ ਸਿਖੁ ਕਥੀਅਲੇ ਸੋ ਵੈਦੁ ਜਿ ਜਾਣੈ ਰੋਗੀ॥
(ਮਹਲਾ-1, ਪੰਨਾ-503)

96. ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ॥
(ਮਹਲਾ-1, ਪੰਨਾ-72)
97. ਗੁਰੁ ਸਾਗਰੇ ਰਤਨਾਗਰੁ ਤਿਤੁ ਰਤਨ ਘਣੇਰੇ ਰਾਮ॥ ਕਰਿ ਮਜਨੈ ਸਪਤ ਸਰੇ ਮਨ
ਨਿਰਮਲ ਮੇਰੇ ਰਾਮ॥ (ਮਹਲਾ-1, ਪੰਨਾ-437)
98. ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-437)
99. ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲ ਗਿਆਨੁ॥ ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ
ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ॥ ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ ਲਹੈ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ॥
(ਮਹਲਾ-1, ਪੰਨਾ-147)
100. ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ॥
ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ॥ (ਮਹਲਾ-1, ਪੰਨਾ-470)
101. ਭਇਆ ਮਨੂਰੁ ਕੰਚਨੁ ਫਿਰਿ ਹੋਵੈ ਜੇ ਗੁਰੁ ਮਿਲੈ ਤਿਨੇਹਾ॥
ਏਕੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਓਹੁ ਦੇਵੈ ਤਉ ਨਾਨਕ ਤ੍ਰਿਸਟਸਿ ਦੇਹਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-990)
102. ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-943)
103. ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਓਬਰਾਨੰ॥
(ਮਹਲਾ-1, ਪੰਨਾ-635)
104. ਸਤਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-877)
105. ਅਵਗੁਣੀ ਭਰਪੂਰ ਹੈ ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ॥
(ਮਹਲਾ-1, ਪੰਨਾ-936)
106. ਮੈ ਤਨਿ ਅਵਗਣ ਝੁਰਿ ਮੁਈ ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਹ॥
(ਮਹਲਾ-1, ਪੰਨਾ-936)
107. ਗੁਣੀਆ ਗੁਣ ਲੇ ਪ੍ਰਭ ਮਿਲੇ ਕਿਉ ਤਿਨ ਮਿਲਉ ਪਿਆਰਿ॥
(ਮਹਲਾ-1, ਪੰਨਾ-936)
108. ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ॥
ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ॥ (ਮਹਲਾ-1, ਪੰਨਾ-942)
109. ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ (ਮਹਲਾ-3, ਪੰਨਾ-441)
110. ਗ੍ਰਿਹੁ ਸਰੀਰੁ ਗੁਰਮਤੀ ਖੋਜੇ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1013)

111. ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥
(ਮਹਲਾ-1, ਪੰਨਾ-730)
112. ਗੁਰਮੁਖਿ ਹਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ ਭਰਮਿ ਭੁਲਾਈ॥
(ਮਹਲਾ-3, ਪੰਨਾ-754)
113. ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ ਮੰਡਲ ਪਾਤਾਲਾ॥
ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰ ਪ੍ਰਤਿਪਾਲਾ॥
ਕਾਇਆ ਅੰਦਰਿ ਰਤਨ ਪਦਾਰਥ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥
ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਹਾਟ ਪਟਣ ਬਾਜਾਰਾ॥
ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ॥
ਕਾਇਆ ਅੰਦਰਿ ਤੋਲਿ ਤੁਲਾਵੈ ਆਪੇ ਤੋਲਣਹਾਰਾ॥
ਇਹੁ ਮਨੁ ਰਤਨੁ ਜਵਾਹਰ ਮਾਣਕੁ ਤਿਸ ਕਾ ਮੇਲੁ ਅਫਾਰਾ॥
(ਮਹਲਾ-3, ਪੰਨਾ-754)
114. ਗੜ ਮਹਿ ਹਾਟ ਪਟਣ ਵਾਪਾਰਾ॥ (ਮਹਲਾ-1, ਪੰਨਾ-1036)
115. ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੈ ਸੋਈ॥ ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਈ ਹੋਈ॥
ਕਾਇਆ ਗੜ ਮਹਲ ਮਹਲੀ ਪ੍ਰਭ ਸਾਚਾ ਸਚੁ ਸਾਚਾ ਤਖਤੁ ਰਚਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1039)
116. ਦੇਹੀ ਨਗਰੀ ਉਤਮ ਥਾਨਾ॥ ਪੰਚ ਲੋਕ ਵਸਹਿ ਪਰਧਾਨਾ॥
ਊਪਰਿ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਸੁੰਨ ਸਮਾਪਿ ਲਗਾਇਆ॥
ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ॥ ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੈ ਸਾਜੇ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ ਲਖਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1039)
117. ਸਰੀਰਹੁ ਭਾਲਣਿ ਕੋ ਬਾਹਰਿ ਜਾਏ॥ ਨਾਮੁ ਨ ਲਹੈ ਬਹੁਤੁ ਵੇਗਾਰਿ ਦੁਖੁ ਪਾਏ॥
(ਮਹਲਾ-3, ਪੰਨਾ-124)
118. ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼੍ਰਾਮੁ॥
(ਮਹਲਾ-5, ਪੰਨਾ-293)
119. ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ॥
ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੋ ਕਰੇ ਹਰਿ ਵਸਤੁ ਸਮਾਲੇ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਵਣਜੀਐ ਹੀਰੇ ਪਰਵਾਲੇ॥
ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰ ਥੈ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੂੜ ਬੇਤਾਲੇ॥
ਸੇ ਉਭਤਿ ਭਰਮਿ ਭਵਾਈਅਹਿ ਜਿਉ ਝਾੜ ਮਿਰਗੁ ਭਾਲੇ॥
(ਮਹਲਾ-4, ਪੰਨਾ-309)

120. ਇਹੁ ਸਰੀਰ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥
ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਵੈ ਖੋਤਿ॥
(ਮਹਲਾ-4, ਪੰਨਾ-309)
121. ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸੁਆਮੁ॥
(ਮਹਲਾ-5, ਪੰਨਾ-293)
122. ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥
(ਜਪੁਜੀ ਸਾਹਿਬ, ਪਉੜੀ-20, ਪੰਨਾ-4)
123. ਮਨਸਾ ਮਾਰਿ ਦੁਬਿਧਾ ਸਮਾਣੀ ਪਾਇਆ ਨਾਮੁ ਅਪਾਰਾ॥ ਹਰਿ ਰਸੁ ਚਾਖਿ ਮਨੁ
ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰਾ॥
(ਮਹਲਾ-3, ਪੰਨਾ-604)
124. ਸਤਿਗੁਰ ਸੇਵਿ ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਭਾਖੈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-352)
125. ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-353)
126. ਸਾਸਤ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਬਹੁ ਭੇਦ॥ ਅਠਸਠਿ ਮਜਨੁ ਹਰਿ ਰਸੁ ਰੇਦ॥
(ਮਹਲਾ-1, ਪੰਨਾ-353)
127. ਗੁਰੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ ਪਾਈਐ॥ ਭਾਠੀ ਭਵਨੁ
ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਚੁਆਈਐ॥ ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੇ ਨਾਮ ਰਸੁ ਪੀਵੈ
ਸਹਜ ਰੰਗ ਰਚਿ ਰਹਿਆ॥ ਅਹਿਨਿਸਿ ਬਨੀ ਪ੍ਰੇਮ ਲਿਵ ਲਾਗੀ ਸਬਦ ਅਨਾਹਦ
ਗਹਿਆ॥ ਰਹਾਉ॥ ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ
ਕਰੇ॥ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੇ॥ ਗੁਰ ਕੀ ਸਾਖੀ
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਪੀਵਤ ਹੀ ਪਰਵਾਣੁ ਭਇਆ॥ ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ
ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ॥ ਸਿਫਤੀ ਰਤਾ ਸਦ ਬੈਰਾਗੀ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੈ॥ ਕਹੁ
ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤ ਧਾਰੈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-360)
128. ਘੁੰਘਰੂ ਵਾਜੈ ਜੇ ਮਨੁ ਲਾਗੈ॥
(ਮਹਲਾ-1, ਪੰਨਾ-356)
129. ਪਾਛੈ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ ਨਾਮੇ ਸੁਚਿ ਨਾਮੇ ਪੜਉ ਨਾਮੇ ਚਜੁ ਆਚਾਰੁ॥
(ਮਹਲਾ-1, ਪੰਨਾ-355)
130. ਲਾਲਿ ਰਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-354)

131. ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮੁ ਸੁਖ ਸਾਗਰੁ ਉਰਧਾਰੇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-353)
132. ਕਰਤ ਬੀਚਾਰੁ ਹਿਰਦੈ ਹਰਿ ਰਵਿਆ ਹਿਰਦੈ ਦੇਖਿ ਬੀਚਾਰਿਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-353)
133. ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਤਿਗੁਰੂ ਚੁਆਇਆ॥ ਦਸਵੈ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ ਆਇਆ॥
ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ॥
(ਮਹਲਾ-4, ਪੰਨਾ-1068)
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(ਮਹਲਾ-1, ਪੰਨਾ-1031)
136. ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ॥ ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗ ਨੰਦਰਿ॥ ਅਸਥਿਰੁ
ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ॥ ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟ
ਨਾਲੇ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥ ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ
ਖੇਲਾਇਦਾ॥ ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ॥ ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੁ ਅਲਖੁ ਲਖਾਇਦਾ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ
ਇਕ ਵਾਸਾ॥ ਆਪੇ ਕੀਤੇ ਖੇਲੁ ਤਮਾਸਾ॥ ਬਲਦੀ ਜਲਿ ਨਿਵਰੈ ਕਰਪਾ ਤੇ ਆਪੇ
ਜਲ ਨਿਧਿ ਪਾਇਦਾ॥ ਧਰਤਿ ਉਪਾਇ ਧਰੀ ਧਰਮਸਾਲਾ॥ ਉਤਪਤਿ ਪਰਲਉ ਆਪਿ
ਨਿਰਾਲਾ॥ ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ ਕਲਾ ਖਿੰਚਿ ਢਾਹਾਇਦਾ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1033)
137. ਨਵ ਘਰ ਥਾਪਿ ਮਹਲ ਘਰੁ ਉਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1093)
138. ਉਚੀ ਪਦਵੀ ਉਚੈ ਉਚਾ ਨਿਰਮਲ ਸਬਦੁ ਕਮਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1041)
139. ਉਪਰਿ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1040)
140. ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜ਼ੇ॥ ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੈ ਸਾਜੇ॥ ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ
ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ ਲਖਾਇਆ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1039)

141. ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੈ ਸੋਈ ॥ ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1039)
142. ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ ॥ ਆਤਮ ਰਾਮ ਪਾਏ ਸੁਖੁ ਥੀਆ ॥
ਕਰਮ ਕਰਤੂਤਿ ਅੰਮ੍ਰਿਤ ਫਲੁ ਲਾਗਾ ਹਰਿਨਾਮ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1039)
143. ਅਪੁ ਤੇਜੁ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥ ਤਿਨ ਮਹਿ ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1031)
144. ਕਾਇਆ ਹੰਸ ਪ੍ਰੀਤੀ ਬਹੁ ਧਾਰੀ ॥ ਓਹੁ ਜੋਗੀ ਪੁਰਖੁ ਓਹੁ ਸੁੰਦਰਿ ਨਾਰੀ ॥
ਅਹਿ ਨਿਸਿ ਭੋਗੈ ਚੋਜ ਬਿਨੋਦੀ ਉਠਿ ਚਲਤੈ ਰੁਤਾ ਨ ਕੀਨਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1028)
145. ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1028)
146. ਇਕਿ ਆਵਹਿ ਜਾਵਹਿ ਘਰਿ ਵਾਸੁ ਨ ਪਾਵਹਿ ॥
ਕਿਰਤ ਕੇ ਬਾਧੇ ਪਾਪ ਕਮਾਵਹਿ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)
147. ਕਿਓ ਕਰਿ ਭਵਜਲੁ ਲੰਘਿਸਿ ਪਾਰਾ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)
148. ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)
149. ਅਮ੍ਰਿਤੁ ਨਾਮੁ ਗੁਰੂ ਵਡਦਾਣਾ ਨਾਮੁ ਜਪਹੁ ਸੁਖ ਸਾਰਾ ਹੇ ॥
(ਮਹਲਾ-1, ਪੰਨਾ-1029)

— CHAPTER SIX —

Verse Echoes in Love of Guru Nanak
by Dr. Harjinder Singh Majhail

ALWAYS REMAIN IN ME

When on the road of my life I did not find a solution
From somewhere emerged in my soul an urge for ablution
While I found my soul suddenly walking for a holy bath
I found that my soul was on some ascending path
It was an upward journey higher beyond the skies
Beyond the sun, moon, stars where the heaven lies
I searched beyond heavens for some elixir of life
That may give me eternal peace and end my strife
I stepped into a world where all was fresh and cool
And a long shady lone lane that led to a love pool
There I found that You, O Nanak have already been there
Perhaps alongwith me all the way only here and there
If not physically always emotionally present in me
Always in me to show the way in my 'to be or not to be'
Oh my Master, Almighty, and my Lord I always pray Thee
Never, Never to depart and always, always remain in me

TO GURU NANAK

O the Lord of the Lords
O My Sire, my Satguru, my God
Bless me with Thy Eternal Sight
Bless me with Thy Eternal Might
Bless me with Thy Eternal Light
Take me to the Everlasting Height
Rise within me, O Sire
Take me out of quagmire
Show me Thy Path
Bless me a holy bath
In Thy eternal pool of love
Take me to the Heights Above.

O the Greatest of the Great
How eagerly does the world wait
For Thee to arrive again
To remove the anguish and pain
Come with Thy ascending force
Rise within me to enforce
Thy eternal path of 'jap'
Thy eternal path of 'tap'
Thy eternal everlasting Name
And finally fulfill my only aim
To have Thee within me
Only Thee and Thee let I see

O Nanak O Nanak we want Thy Reign
I invoke Thee my Lord to come again
Only Thy Name O Nanak do I call
Come again we pray Thee all
Come to lift my soul to ascending height
Rise within me with all Thy Might
I love Thee O Nanak, come! Accept my Love
Take me with Thee in Thy blessed grove
I pray Thee please acknowledge
Bless me for ever with Thy eternal knowledge

EULOGY TO GURU NANAK

Fourteenth November Nineteen Sixteen Nine
Was going to witness The Soul Sublime
It was the full moon night
It was all milky and bright
The stars twinkled high in the sky
Waters in the rivulet shined nearby
That night was just not an ordinary night
It was going to witness a unique Light
It was going to witness a great soul's birth
The One who was coming to enlighten the whole earth
Mother earth was in ecstatic delight
As if going to see a beautiful sight
When passed a moment over the midnight
Almighty signaled Earth to receive the Light
Gods showered flowers from above
The atmosphere was all full of love
Then appeared the Light to enliven the earth
To fill all with abundance and to remove the dearth
To fill the earth with love, peace, happiness and mirth.
Mother Tripta and Father Kalu were all in delight
All looked so sweet gay and bright.
Mother Earth heaved a new life
Love bloomed and flew the strife
There was love, love, love and love
Complete Love had appeared from above

A New life had appeared all around
A new hope, a new Sun was found
Said the astrologer who came to make the horoscope
Bowed and bowed he before the world's new hope:
"A mystic revelation had appeared on the earth
Lord Himself with all His Light and Might had taken birth."
Rejoiced the atmosphere, sky, waters and the air
The Earth smiled and bloomed in each of its layer.
Reincarnation of 'Jap' had appeared on the Earth
A New Light of 'Naam' and 'Sabada' had taken birth.
A New Light to enlighten the path to salvation
A New light to show the exit to final redemption
The Light brought 'naam japna' as the eternal message
The beauteous path to His abode and the eternal passage
To His Heavenly Kingdom, to His Eternal True Abode
Passage to the House of Lord, The True, true Lord;
The Light brought 'kirat' as a means of honest living
That made us the givers; it was a means of honest giving;
'Vand ke Shakana' as the tool to equally distribute
To make them all equal, loving and cute
With His coming the world got blessings from Above,
An Eternal Message of Universal Brotherhood and Love.

BIRTH OF JAPUJI

At Sultanpur Lodhi where the holy 'Vieneen' flows
Where wind drenched in melodious 'naam' blows
Where the light of Guru's message in *Japuji* glows
Where the whole world to the Word in love bows
At Sultanpur Lodhi one day the Guru took a dive
When for three days he did not come out alive
All were worried and a panic prevailed
The divers dived and in whole rivulet they sailed
And searched here and there but could not trace
The great great Guru in His inexplicable Grace
He disappeared and was not found for three days
On the fourth day he appeared to their dismay
They found now a changed Nanak who did not talk
Who had just been back from his celestial walk
A Nanak who appeared for long to be in deep trance
A Nanak who was just now out after receiving His glance
He looked and looked; looked all with love intoxicated eyes
A changed Nanak was a relpy to all the hows and whys.
For three days Nanak was in the cosy lap of the Lord
For three days Nanak spent rejoicing in His True Abode
Where the Lord equipped him with His True Message
The weaponry of *Japuji* gave hints of the passage
Of the Exit to redemption, to be out of the bondage
Of how to be out of cutches of the present Dark Age
In the age where the Lord gave Nanak the power to liberate
'Naam' as the great power to meditate and create
The path to salvation, the door to liberation

A passage to emancipation, an exit to redemption
In the form of *Japuji* which told the way to freedom
The way to regain our own home, our own kingdom
The Lord addressed Nanak as His Beloved Son
Who will dispel darkness like a rising Sun
I am in you and you are in me said the Lord
We both are One and tied in an eternal cord
Write *Japuji* as a door to salvation, an exit to redemption
People will read, do the 'jap', meditate in attention
And get freedom from the cycle of coming and going
Will get self-knowledge and in the process of knowing
They will dive deep to trace the door to their own home
Seek and find their home, their eternal pleasure dome
They will meditate and meditate and finally get the freedom
Regain their glory, enter their home and get their lost kingdom.
It was with Lord's Order that *Japuji* was born
To turn us Godward, to make us love-lorn
To unravel the secrets of body, to tell us the path
To open the Tenth door and have eternal bath
To achieve finally oneness with the Lord
And get permanently tied in eternal cord.

'SACHKHAND'

Walking and walking on the celestial road
The road to 'Sachkhand' to the Lord's Abode
Nanak reached Dhru where both sang His praise
Nanak could see from there the radiant rays
Coming from 'Sachkhand' The Lord's true Home;
Sparkled beautifully the True Lord's True Dome
A heavenly inexplicable sight all in a pool of Light
Where all shined, all sparkled radiant bright
Nanak took leave from Dhru and reached His Abode
A golden pool of light all in celestial gold
The Beautiful of the Beautiful sits on His Throne
Celestial Music springs itself in an enchanting tone
Nanak sang his love eulogy to the True Lord
With whom the whole world is tied in an endless cord
Almighty, Creator, Omnipotent, the Truest of the True
Only Thou are True, O' the Truest of the True
Almighty smiled and rejoiced at Nanak's praise
"It is only Thee who speaks in what Nanak says
Only Thou are true, O' Truest of the True
Only Thou are true, only Thou are true"
In utmost delight did the True Lord speak
To Nanak who had come to seek
His Love and the redemption for the humanity
Nanak sang of His bliss, of His Great Glory
In 'Rag Sodar' he sang of His glory in eternal story:
*"What is the type of Door; where and of what type is the
house
Sitting wherein Thou O Lord look after and control all,
Endless and innumerable eternal sweet melodies resound and
musical players sing Thy praises there*

Countless musical measures and the singing elves sing Thy praises there
Air, water, fire sing Thy praises; sings Thee the king at the doorway of religion
Sings Thee the Chitra Gupt (accountant deputed by Almighty to keep record of destinies) who knows all from the records of their destinies and who reflects religion (Dharma) in the form of justice by writing accounts of our deeds
Ever beautiful and ever blessed Shiva, Brahma and the goddess, sing Thy praises
Sings Thee Indra sitting on his throne along with other deities at Thy doorway.
Sing Thee Sidhas in meditation and sing Thee pensive hermits in concentration
Sing Thee the celibates, the truthful and contented ones and sing Thee the dauntless combatants.
Sing Thee the learned ones (Pandits:Scholars of Hindu scriptural works) and seers along with their Vedas (Scriptures) of all ages
Sing Thee the charming damsels enamoring hearts in heaven, earth and the nether regions
Sing Thee Thy created Gems along with sixty-eight places of pilgrimage
Sing Thee brave warriors, mightiest heroic fighters and Sing Thee the four modes of life in the creation
Sing Thee the regions of the earth, the heavenly domains and the worlds created and sustained by Thee
Sing Thee those whom Thou liketh, Thy devotees imbued by Thee rejoicing in ecstatic delight (of Thy nectar)

*Sing Thee many more whom I remember not; how can I
construe and recount them all O' Nanak!
Only He, He alone is the Ever True Master
Truthful is He and true is His name
He is and shall ever be; he never goes and will never go-The
One who has created the creation
The One who has created His Mayia (creation) in multi colors
and kinds
He creates and watches His creation as it pleases His Honor
and His Greatness.
He will do whatever he wills to do; none can dictate Him.
That Master is the Master of the Masters and the Emperor of
the Emperors.*

Nanak lives in His Will, O' Nanak."

Listening to Nanak's great poetic beat
The Lord rejoiced at such an artistic feat
Rejoiced The True Lord sitting on His Throne
Sitting in permanent trance on His Throne All alone
Ordered the True Lord to Nanak to go
To earth to the welfare of creatures and sow
The seed of 'naam' for the welfare of mankind
To give light to the world and eyes to the blind
Such is the nature of the world in Dark Age
That the man, completely immersed in his cage
Cannot understand Vedas because of limited wisdom
Give them a new Veda to bring them to stardom.
Create a new Veda all simple and complete
With details of the way to finally meet
The Lord, our Creator and to get finally united
To their origin, to their homeland, where all are invited
By the Lord Himself, give these details in detail
Come home flying the plane of 'Naam'! Hail O' hail!

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